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For the Register.

AN ALLEGED ARGUMENT IN PROOF OF THE MORTAL ENMITY OF THE HUMAN HEART AGAINST GOD.

President Edwards, in one of his Sermons, has given an elaborate and glittering argument to prove the intense depravity of men, arising from the treatment which the Lord Jesus Christ experienced from them. The point to be established was this, *That natural men hate God desperately, that they would destroy Him if they could do it.* And after adducing other evidences he comes to the crowning proof, taken from matter of actual fact. God once became incarnate. He appeared in the world being a man. And He thus put Himself within the power of men. And now did men entreat Him! They abused, persecuted and slew him. They actually killed the God of heaven! And they did it because they entertained the feeling of mortal hatred toward Him. We have, therefore, the fact itself that men hate God so intensely that they would kill Him if the deed were in their power.

This argument, exhibited in the powerful manner of President Edwards, is exceedingly striking and imposing. To most readers it, doubtless, appears conclusive and irrefragable. It is worthy of being attentively considered and examined. We are wishing to have the moral quality of human nature tested by the manner in which the Lord Jesus Christ has been actually treated by men. If they have treated him more injuriously than they have treated any other man, the fact must have been strongly against them. But if, on the contrary, the world has respected and honored him more than it has any other man, the fact must be altogether favorable to human nature. The question, therefore, comes up, In what manner has the world actually treated him who was the manifestation of God to mankind?

We read, in the evangelical history that Jesus, being about thirty years old, commenced his public ministry; that he began to preach, saying, 'Repent, for the kingdom of heaven is at hand;' that he was soon thronged by immense assemblies of hearers; that 'there followed him great multitudes from Galilee, and from Decapolis, and from Judea, and from Jerusalem, and from Idumea and from beyond Jordan;' that they came to him 'from every quarter.' He was received and sought after as the most popular preacher that had ever appeared in the world. 'The common people heard him gladly.' He interested them. 'They all bear him witness and wondered at the gracious words which proceeded out of his mouth.' It was said of him, 'Never man spake like this man.' Instead of awakening their enmity and drawing out bursts of hatred and indignation, he commanded their approval and admiration. All the people were very attentive to hear him. And his popularity continued to the end. During the last ten days of his life, he was constantly instructing the multitudes about him. His enemies, the scribes, priests, pharisees and rulers who hated him because he opposed and endangered their ill-gotten and ill employed influence, wished to apprehend him. But they did not dare to do it. It would provoke an uproar among the people. The multitudes about him were an effective body-guard for his protection. And what is the language of these facts? Does it attest the desperate hostility of the human heart to the doctrine of the Gospel? None can pretend it. The testimony goes to the contrary. Jesus, our Lord, preached a doctrine which his hearers approved. The multitudes loved to hear him. They followed him to long distances and from place to place; from one side of the sea of Galilee to the other, and 'pressed upon him to hear the word of God.'

But did not men contradict him and persecute him and put him to death? It was not the mass of the people who did this. It was the work of the men who held the seats and emoluments of office. The instruction of Jesus tended to expose the hypocrisy, the unfaithfulness and various iniquity of these men and thus to sink them from their unworthy elevation. On this account they instituted an inveterate war against him. It was for this that they caused him to be crucified.

But did not the people of Nazareth rise up in the synagogue against him and, having thrust him out, lead him to a precipice intending to throw him down headlong? It does not appear that they were moved to this act of violence by hatred of his person or doctrine. They all bore him witness and wondered at the gracious words which proceeded out of his mouth. But they wished him to work miracles there as he had done in other places. Our Lord did not see fit to do it. The people, therefore, were disappointed. He refused and they were indignant. This was obviously the cause of their wrath and violent proceeding. And even this was probably the work of a few. For it appears that Jesus was permitted to retire from them in safety.

But did not the people demand his death crying out vociferously, crucify him, crucify. And who, and how many, were they who made this demand? Evidently, they were the retainers of the chief priests and rulers. There might have been a few hundreds of them assembled around the door of the pretorium. There were probably about half a million inhabitants and visitors at that time in Jerusalem.

And when the apostles preached the resurrection and doctrine of Jesus in the city of Jerusalem, they enjoyed the favor of the people. The latter were the protectors of the former. The government could not proceed against them on account of the popular sentiment. The apostles 'did eat their bread with gladness and singleness of heart, praising God and having favor with all the people.'

We now proceed to inquire, what reception has the Lord Jesus Christ had in the world of mankind? The answer is well known. It has been far more marked and honorable than that of any other individual. No other man has ever so deeply and widely commanded the affections, the confidence, the veneration and praises of mankind. In fame and glory his name is above every other human name. He has had, and still has—and it is now on the rapid increase—dominion from sea to sea, and from the river to the ends of the earth. 'To him has been given the gold of Sheba: Prayer, also, has been made for him continually, and daily has he been praised.' We may, also, add, 'His name shall be honored as long as the sun and moon endure, and all men shall be blessed in him.

It may, perhaps, be replied that all this success which has attended the name of the Gospel of Christ has been effected by supernatural influence from God. This allegation, however, is assumptive and proofless. We are aware that all Christian faith and holiness is, in the New testament, ascribed to the good spirit of God. And so, likewise, is all opposition to truth and goodness ascribed to that evil spirit, called 'the prince of the power of the air.' The latter worketh in the children of disobedience. The former dwelleth in those who are the sons of God, being led by his spirit. But in neither case is there any proof—and we think no probability—that the influence is supernatural.

The plain matter of fact is, that the doctrine and life of Christ have approved themselves to the heart, conscience, and reason, of mankind 'He that sowed the good seed is the Son of man.' This good seed found a fitting soil in human nature. How could it consistently have been otherwise. For both the one and the other came from God. The seed is the word of God. And human nature was fashioned in the likeness of God. The seed sowed by the Son of Man, fell on good ground. Otherwise it could not have rooted, and grown and brought forth fruit. The best seeds are unproductive in a barren soil. If *the yield* be good the fact proves *the soil* to be also good. The unequalled prevalence and ascendancy of the cause of Jesus Christ among men establishes two correspondent points:—First, that the doctrine of the Gospel is true and holy: Second, that human nature is essentially sound and uncorrupt. And these points are correspondent. They are but *the subjective* and *the objective* of the same-thing. The life and doctrine of Christ are proved to be good because they suit, and answer, the wants and demands of man's spiritual nature. Otherwise they could not be good for men. And the moral appetites of the human mind are proved to be good by the fact that it has so duly appreciated that message of grace and truth which came by Jesus Christ. Nor is this an argument in a circle. For both these points stand on an underlying and common foundation; *the infinity of God and the perfection of His work.*

But the Jewish nation rejected Christ. How could they have done it, if his life and doctrine had accorded to the wants and demands of man's moral nature? The Jews as a nation, rejected Jesus and Christianity because they felt themselves bound in conscience to abide faithful and constant in their adhesion to the law of Moses. They had an undoubted persuasion that this law was from God. They could not depart from it. We know, said some of them, on a certain occasion, that God spake by Moses, but as for this fellow we know not whence he is.' And nearly all the opposition which the religion of Jesus has encountered in the world, has proceeded from one and the same source, *A previous educational religion.* Not from enmity *to the truth* of the Gospel but from their *attachment* to the religion of their fathers: From human prejudice, not from human depravity.

But christianity would not have been received except on the evidence of miracles. Admitted. So neither could it have been perpetuated without its incomparable moral principles and precepts. These have commended it to the reason and consciences of men. It is to these that the Gospel of Christ owes its triumph over the idolatries, the superstitions and the vices of mankind.

S. F.

HENRY WARD BEECHER.

Extracts from his Discourse on Moral Intolerance:—

'But errors are insidious!' Then truth must be eagle-eyed. 'But they are insatiably industrious!' If truth is not a better warrior than error, it ought to go to prison. It is a great and unsurpassable shame, that truth should be so indolent as to require the cheap and lazy expedient of irrational force to maintain its realm. Is not the mind, armed with truth, a match for a mind in error? In the name of truth, then, why not let the contest be so settled. An army is ruined by teaching it to rely on bulwarks and ramparts. You ruin a mind by allowing it to fight behind ecclesiastical bulwarks, and to slay error by votes, or a blind public opinion. There be mighty men behind books, and customs, and ecclesiastical canons, who would groan in spirit, if compelled to deny themselves daily, take up their cross, and *think.*'

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'Where opinions are penal, multitudes will be induced to disown their convictions of truth, and thus destroy their moral honesty.

'No man can pertinaciously violate his sensibility to truth, and long have that sensibility.—The mind turning upon new views descries in the distance, that if it thinks, it will in a little time come in contact with tenets which environ him, with the teachers who have fashioned him, with his associates, and with the opinions of the age. He fears to kick against the pricks, to break through that quickest hedge of prejudice which lines and bounds the road of settled opinions, and makes them, too often, mere prison-paths. The man is an infidel to his own convictions. This is *the* infidelity, of all others, the most dangerous; it is outward yes, and inward no;—conformity without agreement; a dead adhesion to unbelieved things.'

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'*The church is* TO BE *one.* Therefore, to the Divine eye, before which all things are as if present and accomplished, it *is* one. But it has yet to grow into it. It is not until mind has differed and agreed again that there will be harmony. The church is like an organ, composed of many stops. It is now being built. It is to be *voiced and tuned.* One by one, its various stops, through all their pipes, shall glide into harmony, and the noble work shall give forth high chorals of solemn grandeur and matchless sweetness, if some imprudent tinker do not thrust in his hand to interrupt the gradual progress. There cannot be union yet, any more than there can be ripeness before the fruit has grown to it. While investigations are going on, and the struggle is issuing towards a victory, there is no union, there *will* be none, there *can* be none. The enterprises on foot, to procure it, before the human mind has ripened for it are in defiance of the nature of mind. I do not mean that it is not desirable, to be sought, and to be prayed for; but it must be as the *ultimate* end; as that bright future glory which is to crown a victorious struggle.'

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'What is the first and fundamental truth which theology recognises? It is the universal wreck of mind—human blindness. How strange that that mind should not be treated, then, as an unseeing subject. Fierce disputants put ban and anathema on those who do not believe that men are in darkness; and then put ban and anathema on these blind eyes for acting as if they were darkened. What if Christ had slain the man whose eyes he had touched, for seeing men, as trees, walking? Nay, he touched his eyes again.'

'The only Being who is infallibly right, and whose exquisite sympathies must needs make crime unutterably offensive, is the most *tolerant* being in the universe. He has been patiently teaching, for six thousand years, a world whose very name should be error; and has not excommunicated it yet; and has God given his disciples a right to do what he will not permit himself to do? The right to punish opinions does not reside in the church! The schism and heresy of scripture are *conduct*, not speculative opinions.'

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'There is a toleration of opinion in *mere* ecclesiasticism, ambitious of universality. The heart of such a sect lies in its rind. Like the exogenous plants, in botany, it increases from the outside between the heart and the bark. It is not an atmosphere, but a fence, once within which, all may do as they list. It is an army to which come every variety of men, unquestioned and unmolested, so that they fight for their colors. But a true and christian toleration is like none of these shrivelled and decrepit pretences.

'It is that noble estimation of the sacredness of the mind's freedom, and that fearless confidence in the power of the truth to meet every incursion of error, that leads ingenuous, earnest minds to withhold from violence, civil and moral. It is not carelessness of truth, but magnanimous confidence in it: it is not indifference to error, but a love of justice which insists that even error shall be tried by *mind*, and not by force or votes, or frigid canons.'

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'In every denomination composed, to any degree, of reflecting minds, there will be two elements—the moving, and the stationary. It is vain to say that our ideas of religion are obtained exclusively from the bible, so long as the writings of eighteen hundred years are made the expositors of the bible. Our light comes to us through other men's minds—through painted windows. Some canonical opinions will, by assay, be proved adulterated. Some will be found to be partial, some exaggerated, some false; and many that are true have not been registered or expressed. Fermentation precedes purification. It is at the stage of fermentation that we are to look for the true condition of tolerance in any sect. If intolerance be sharp, a rupture ensues, and two sects are formed. If there be no explosion, the one or other party, at length, prevails and leavens the whole mass.

'In every denomination, there are some restless and fanciful thinkers; some nomadic dispositions; some who love novelty, as others love truth; who regard change as good in itself. Around some idea, or system, a party gathers. If persecuted because untrue, their opinions are made sacred to them by suffering, and friends are prepared for them through sympathy, and they are established. If tolerated and subjected to trial by reason, they are, like vernal snows, changed to fructifying rains, enriching the soil which they overlaid and chilled. The outrageous discords which have raged in various denominations for years past, breaking out at their convocations into shameless quarrels, must be the exponent of the condition of toleration among sects.

To this is to be added the fierce intolerance with which one sect regards another. So much is hatred of other sects deemed a part of duty to our own, that, in many regions, the want of it is scarcely compatible with orthodoxy; and the presence of it is well nigh regarded as a substitute and equivalent for deficiency in every christian grace and feeling. If it be thought that the church will be lowered in the eyes of the world by such declarations by one of her servants, I reply that the mischief is already done If we are blind to our own faults, others are not. Honesty to admit, and nerve to cauterize these cancers, will be the first sign of returning health.

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A man who moves with a mob, I account worse than a murderer; the one violates *special* laws; the other destroys the foundation of *all* laws; the one is disarmed of his danger by the horror which his deed inspires: the other attains the very climax of mischief, in that he performs his crimes without horror in the community, or compunction in himself. By the love I have of my country, by the love I bear unfeignedly to liberty of speech and of conscience, by my sense of justice and of right, I abhor, with unutterable detestation, that miscreant wretch whose traitorous tongue has swelled the outcry of a mob, and whose sacrilegious hand has dared to violate the liberties, not of his country, but of mankind, of universal human nature.

But, in cases where no open outbreaks or riots ensue, the feverish state of the public mind, in the presence of a discussion of unpopular topics, indicates any thing but toleration. It is said on every hand, as if no man would be hardy enough to gainsay it, that a man has no business to agitate subjects which the majority of the citizens do not wish to hear; that no one has a right to inflame a community, to disturb the peace, to spread revolutionary sentiments, and to threaten the existence of the laws. Every member of these sentences contains a negation of the liberty of conscience and of speech. I have no right, by *force*, to disturb the order of society; but if I can do it by the efforts of my intellect, I have a civil right to alter every law, every institution, every custom of society; and that, whether at the first, citizens wish it or not. If not, how will the oppressed ever cry out against oppression? How can abuse be rectified? Had the apostles a right to urge against the rulers, against the existence of the government, a faith containing the seeds of a new order of things? Were the rulers right in their scourgings and condemnations? Despotisms deny the right of free speaking and unlicensed printing. A Democracy is doing the very same thing, and both are employing the same arguments to justify it. 'How can two walk together except they be agreed?' They are agreed. An unjust Democracy and a Despotism are the two forms of one spirit; and the passage of liberty, in some portions of the earth, in first breaking away from thrones, and at last ending in corrupt Democracy, is very prophetically recorded in the following parable:

'*When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then saith He,* (the demon speaks:) *I will return to my house whence I came out. Then goeth he and taketh with himself seven other spirits, more wicked than himself, and they enter in and dwell there; and the last state of that man is worse than the first.*

'Undoubtedly; a whole state full of despots is worse than only one in a palace.'

REFORMATION, CATHOLIC CHURCH—UNIFORMITY.

Here Mistress Emma leaped to the window, and exclaimed 'Sister! sister! here is Maud Fowler. I asked her, last Thursday, why her father was suspected as a Papist, and she answered, that it was because several companies, he had criminated the new learning, as unsettling men's minds. Question her, sister. Maud has been more serious of late: We are a theological company: let us instruct her.'

Mistress Maud bounded merrily into the room, and with a sweet laugh, closed the book, from which Mistress Jane had last read; and then clapped her hands, and said, 'Come, friends have their rights as well as fathers. Mine is asleep, in an arm-chair: fold yours together in their boards, and place them in their niches: and then for a walk; will you?'

Here Maud Fowler first perceived that her friends were not alone, in the library: thereupon she sat down hastily beside Mistress Emma, blushed deeply, and hung down her head. After a short conversation, Maud Fowler recovered herself, and then Mistress Emma inquired, 'Maud, your father doth dislike the new learning; and is it thence your own little interest in it?'

'Partly; but I have no relish for controversy. I confess, that any time, I would rather hear a sweet song to the Virgin, than listen to a bitter quarrel, as to whether the Virgin Mother heard it.'

'Maud, Maud!' said Mistress Jane solemnly, 'our religious preferences should be of some stronger character than that.'

Mistress Maud answered in a subdued tone, 'Indeed I have begun to feel myself wrong; but into religion, I am afraid to inquire: for I forsee such a host of difficulties would start up, and distract me with their teasing. But now, this new learning, does it not make religion an uncertainty?'

'No!' answered Mistress Jane, 'Do alterations in the management of children tend to the destruction of filial love? There were force in your objection, if we Protestants were substituting another God; and if instead of bowing to the east, we turned towards some new deity in the west.'

'But at least,' Mistress Maud answered 'the new religion hath a tendency to make men distrust the Divine Existence.'

'Supposing it were so; that belief would be hardly worth regarding, which depends for its preservation on certain old ceremonies and on antique phraseology. That man is already without God and Christ in the world, whose feeling of the Divine presence in the Church is dependent on the priest's having a cross worked into his surplice. If the Reformation shake any man's faith, it is well for him that it should be shaken; since it is only a treacherous seeming of belief.'

'Oh! your Protestant religion is too difficult; it is much pleasanter to believe as one's forefathers have thought; and it is easier.'

'Is it easier, Maud? I do think, now, that you would find it a hard matter to stake your salvation on your belief in transubstantiation. Acquiescence differs widely from faith. If you mean to say, that you are undecided as to the propriety of worshipping the saints, and yet that you persist in adoring the Virgin, I beseech you to consider, whether your carelessness for Protestant controversy, be not really religious indifference; and whether you may not be mistaking mere taste for Christian faith. Fancy may be delighted with songs to the Virgin; and so it may, with repeating Homer's hymn to Apollo. Most scholars would prefer Homeric verse to controversial bitterness, but not as being themselves polytheists. If you worship the Virgin, St. Peter, and St. Thomas of Canterbury in a faith no stronger than a poet's invocation of the muses; you are in want of a religion, Maud.'

'You are plain-spoken, Mistress Jane. But I think—I acknowledge, that partly, you may, in a manner, be to some extent right. But I do not see the rectitude of abolishing the old religious forms.'

'Many Catholic ceremonies have an objectionable meaning: but others are very lovely, and are Christian customs, which might and ought to be retained. It is not curing the commonalty of Popery, to abolish their old religious customs: for the superstition is in their hearts, and not in the mere ceremonies. Forms are a kind of language, and may as reasonably be employed by Protestants, as by Catholics; our churchmen are too fanatical in their abolition: indeed they act in this respect as indiscreetly, as though it were attempted to make wise an ignorant man, by simply prohibiting his use of the vulgar tongue, as having been the medium of his foolishness. But; Maud, you may not abide in the Catholic Church merely for the sake of its pleasant and venerable rites: for that would be like crediting a doctor, not for his learning, but on account of his smooth manners: and it would be as senseless as an Italian philosopher's consorting with ignorant peasants for the sake of their Tuscan dialect.'

'Well, but now, you favorers of the new learning are not agreed among yourselves Nay, Dr. Cranmer himself is uncertain as to the truth: for he burned your friend, Mistress Anne Askew, for believing an opinion, disbelief in which is made punishable now. For years also, he has vacillated on other essential points. It is whispered, too, that with his wife's friends he doth profess agreement with the German Reformers. Then, it is universally known, that the Swiss, German, and English doctors of the learning are disagreed on many matters. You yourself, Jane, I do suspect of differing from them all. Were you Protestants tolerant enough to allow Catholics their worship, joyfully would the people resume their old faith, notwithstanding these twenty years of reformation.'

'Maud, it may happen that the Reformers differ only on unessential points.'

'Well, but the favorers of the new learning have fined and imprisoned one another for differences, which they agreed among themselves did concern essential matters.'

'I acknowledge it. Favorers of the new learning favor new Popery also. Bigotry and power will generate a Pope, at Lambeth Palace, as readily as in the halls of the Vatican: and under favorable circumstances a bench of bishops is as easily persuaded of its infallibility, as is the College of Cardinals. Maud, attributed the persecutions among the Reformed, to their right sources, to the weakness of human nature, and not to the principle of the new religion.'

'Verily,' said Master Brandon, 'Dr. Cranmer and his associates will allow no other Protestants but themselves in all England: for they protest against the Pope's prescribing to them; but themselves must stringently prescribe to the people; and will not only endure no protest, but no suspicion even of a Christian's dissenting from their doings.'

'Well now,' Mistress Maud said, 'why am I to rely on regal more than on papal authority? There is a new prayer-book commanded to be used; but the larger portion of the bishops prefer the mass-book, as do all the unmarried, that is, all the impartial clergy, and who are far the most numerous. Then, see how the religious changes are effected: how the bishops favorable to the old learning are imprisoned out of the way, in order that Dr. Cranmer's prayer-book may be forced upon their clergy. And such a prayer-book! The King's councillors selected only men of their own minds to compile it: it is the same as though written by laymen; and it is unfit for Christian use; for most of the bishops disapprove of it, and I shall think the same even when they sanction it, all of them, as they will one day; for now that the Government appoint to bishoprics, they will soon have all the prelates, creatures of their own. Jane, it doth anger me to speak of these matters: how the Catholic Church hath been abolished for the sake of this Act-of-Parliament Church: how the old religion hath been overthrown to make way for the Privy Council liturgy, by imprisonment of men's bodies, and fines at the King's will and pleasure: and how Cranmer and a few innovators, most of them through vilest motives, are extirpating the old faith, contrary to the convictions of the people, the clergy, and nearly all the bishops. All the late religious changes are directly attributable to the King's officers. Nay, the very germ of all this movement, was it not external to the Church? It was not formed in a pure spirit like John Wickliffe's; nor in any convocation of the clergy, nor in any council of the bishops. We all know how it had its unclean origin, in the late King's lustful mind. If the King's Council will make a religion for themselves, they cannot justly force it upon others, who have like liberty with themselves: and if they may, why not all, judge for themselves?'

'Indeed, Maud, I cannot say, why not. I say they must. A person who is earnest in religion must fully convince himself of its doctrines.'

'But, it may be that—I know not what. Is it not one's duty to believe religion?'

'Manifestly not without being satisfied of its truth. The worth of a person's religion is dependent on the fullness of his persuasion. It is our nature, to believe in religion; the duty is in believing what is truest. The Pope may command our agreement with the mass, and threaten our refusal with excommunication by bell, book, and candle; the King may publish a new prayer-book to be used under penalty of arrest: and Athanasius may say, that his theory of the Trinity must be accepted, or the disbeliever, without doubt, perish everlastingly: but truth's claims are prior to theirs.'

'But I may err.'

'And so did some of the Apostles: for St. Paul and St. Peter differed, and that on no unimportant point; but if Paul were right, Peter was not the less a Christian; since his error was sanctified by sincerity. The spirit, in which a doctrine is held, constitutes much of its worth; in one person's mind it is a living truth, whilst in another's it exists as a mere fable, or a prejudice.'

'Yesterday,' said Mistress Maud, 'I was an hour in the church, reading Erasmus' New Testament,—which hath only lately been put up, notwithstanding the strictness of the King's commandment. I begged the clerk, that I might carry it home; but he was unable to wrench the iron holdfast out of the desk. I was tired of standing, and when I had read to Pilate's words what is truth, I sat down much more thoughtfully, I am sure, than Master Scruton commonly does at the reading-desk. After thinking on the many, and contrary doctrines, which the Government have commanded, at sundry times, and on the mutual denunciations of the new doctors; the fixed doctrine of the old church seemed the more venerable for the contrast, and most worthy of respect.'

'It is all delusion, Maud. Your dream about uniformity of belief in the Catholic Church is not as cruel, but it is as fond as the attempt to enforce it among Protestants. Take twenty Catholics of different grades in society and education, and examine into their theology, and it will be a miracle, if you do not obtain twenty different systems. A philosopher and a boor will not and cannot understand any doctrine, the same way, and still less agree in their reasoning upon it. And when there are twenty doctrines in question, each one of which has been understood twenty different ways, agreement in faith is impossible. Stand by the Church of Notre Dame in Paris: the hundreds who enter in, all cross themselves with holy water: so far they are uniformly Catholics: but with that ceremony, the uniformity ends, for mass and sermon make as many different impressions, that is, as many different beliefs, as there are hearers. Uniformity of the Catholic Church! The eight letters of the word Catholic—are uniform, but no eight believers. The uniformity is verbal; it is not in spirit. Look into the institutions, the doctrine, and the practice of Catholic believers; and Protestants neither are, nor ever will be more diverse.'

[Martyria.

ON THE RELIGIOUS SENTIMENTS OF LOCKE.

The name of Locke being so justly held in veneration by all the more philosophical and liberal portion of mankind, and the intense and unbiassed attention with which he applied his powerful and acute intellect to the investigation of the true purport of the biblical writings, of the noble fruits of which appeared his 'Reasonableness of Christianity;' and, in his paraphrase and notes of the Epistles of the Apostle Paul, render his opinions on these subjects peculiarly deserving of consideration in the present state of the public mind. His 'Reasonableness,' &c., is a very remarkable undertaking for the period in which it was written. Taking up the Scriptures for his sole guide as to their purport, and proceeding upon the principle of making them their own interpreters, he adopts the single proposition of the Messiahship of Jesus as the object of our faith as Christians,—the previous proposition, that there is one omnipotent God, the Creator of the Universe, having, as he states, been previously established under the Jewish and Patriarchal dispensations. The evidence of his proposition that he presents in continued detail, both from the public testimony of the apostles, after the resurrection of their Master, and his elevation to celestial dominion and blessedness, and in the more restricted language of his precursor and himself prior to the exhibition of those glorious events, seems so full and conclusive, that it must stand or fall with the books from which it is taken; and the inevitable deduction is, that faith in Jesus, as the Messiah, being the sole article of our Christian faith,—the sole ground on which we have to rely for hope of 'life everlasting,'—all *other* matters of faith supposed to be essential to Christianity are, in reality, foreign from it. 'Whether Jesus is the Messiah or not,' Mr. Locke shows to be everywhere the great question at issue,—the great point in dispute between his advocates and his opponents. And when this question was decided in the affirmative, and openly maintained by any persons, they were regarded and acknowledged by Christians as belonging to their body. If they were previously Jews, living under the Mosaic dispensation, and consequently familiar with their great leading proposition, that all their religious services were due to the one God, to whom all their worship and religious services were directed; and with the promise that, at a time indicated by their ancient prophecies, God would raise up to them Christ, a King, or an anointed Sovereign, nothing more was required than that they should acknowledge Jesus in that capacity, and obey his commands. Indeed, the faith itself,—the firmly believing and acknowledging him in that capacity, especially after he was risen from the dead, and become invisible to mortal eye, was the principle upon which men and women were enlisted and ranked among the number of Christians; and this faith, thus openly avowed and uniformly maintained, was accepted, through the divine grace or favor, provided it were accompanied by its proper fruits, and main evidence of its reality, in a general conformity of the life and manners, and obedience to the precepts of their Master, as comprised in his great law of love to God and man, particularly as shown in his exercise of the spirit of forgiveness and forbearance.

Such I understand to be the main scope and purport of Christianity, according to Mr. Locke. He, however, does not rest in general statements, but makes us acquainted with his sentiments respecting the true object of worship, with the purport of the several dispensations of God, and with the nature, state, and expectations of man. On Romans xv. 6, where our translators have 'God, *even* the Father of our Lord Jesus Christ,' he has 'that you may with one mind and one mouth glorify the God AND Father of our Lord Jesus Christ;' and on 2d Cor. i. 3, which he paraphrases 'Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies, and the God of all consolation,' he remarks, 'that this is the right translation of the *Greek* here; see Eph. i. 3, and 1st Peter i. 3, in which the same expression occurs.' At 1st Cor. viii. 6, he introduces these words: 'To us there is One God, the Father and Author of all things, *to whom alone we address all our worship and service,*' where the words which I have marked with italics plainly show whom Mr. Locke regarded as the proper object of worship, especially as the only words to which the paraphrase can apply, are much less explicit ('and we in him'), if, indeed, they can be determined to the same idea.

Mr. Locke was most decidedly opposed to the still prevailing opinion respecting 'the fall of man,' remarking that 'it seems a strange way of understanding a law which requires the plainest and directest words, that by death should be understood eternal life in misery. Could any one be supposed, by a law that says, for felony thou shalt die, not that he should lose his life, but be kept alive in perpetual exquisite torments? And would any one think himself fairly dealt with that was so used?' He is alike opposed to that perversion of the moral nature of man; as if, when God says 'that in the day when thou eatest of the forbidden fruit, thou shalt die,' were meant 'that thou and thy posterity shall be ever after incapable of doing any thing but what shall be sinful and provoking to me, and shall justly deserve my wrath and indignation. Could a worthy man,' he remarks, 'be supposed to put such terms upon the obedience of his subjects? Much less can the righteous God be supposed, as a punishment for one sin wherewith He is displeased, to put a man under the necessity of sinning continually, and so multiplying the provocation.' 'I must confess,' he adds, 'that by death here I can understand nothing but a ceasing to be—the losing of all actions of life and sense. Such a death came on Adam and all his posterity by his disobedience,' &c.

Thus, Mr. Locke concludes that Adam fell from a state of immortality on this occasion, and that, of course, all his descendants must be mortal, as the consequence of their proceeding from a parent now rendered mortal,—a state of things which he endeavors to vindicate; whereas, had he turned his attention to Gen. ii. 7, he must have seen that our physical nature, at its original formation, was the very same that it is described to be, Gen. iii. 19,—the sentence consisting only in the announcement that the moral frailty of which Adam had just given evidence, would debar him from that elevation to the state of immortality which would have been granted only to his obedience; and that such being the imperfection of his moral state, his physical nature must be left to its course, which is that of returning to the state of unconsciousness from whence it was produced; and the conduct of Adam upon this occasion affording but a specimen of similar moral imperfections appertaining to our species in this life, the consequences of the sentence became general; though, in proportion as true religion and virtue have prevailed, the prospect of deliverance from our common doom has opened and brightened, both as it respects our race in general, and that of the virtuous in particular.

Mr. Locke, however, was decidedly of opinion, that the 'ceasing to be' was the great punishment annexed to sin in the case of Adam; and the sentence certainly shows an intimate connection between the evils of our moral and physical state. To this sentence he shows that the blessing promised by the gospel of everlasting life, as realized by a resurrection and a translation of the person, is opposed, and that, as death is inseparably connected with sin, so eternal life is as intimately connected with moral righteousness. He believed that the resurrection will be universal, embracing, of course, mankind of all characters; but that, as sin and death are ever closely connected, there must necessarily be a second death for transgressors; and as all are such in different degrees, there is no mode of deliverance from it but through the favor or grace of God, in the acceptance of faith in his promises and gracious intentions, showing itself in the general conduct of life, for a more perfect obedience. Such was the ground of the acceptance of Abraham, who, originally an idolator, at the divine call forsook his parentage and country, and wandered in a strange land, putting his full faith in the promises of God, however apparently incredible and remote as to the time of their accomplishment. And such is the condition of Christians, whose imperfect obedience is accepted, provided the general tenor of their conduct manifest their faith in the divine promise of eternal life as its blessing.

The reason why bad as well as good persons will be restored to life, though liable to a second death for their personal transgressions, Mr. Locke thought was because their first death, to which all are subjected, was but the consequence of their descent from one who, having become mortal, necessarily transmitted his mortality to his race; and though, to pass through this mortal life, terminating in dissolution, is, upon the whole, productive of a preponderance of enjoyment, yet the Creator chooses that all men should have their full opportunities of attaining to the life everlasting, and should lose it only as the consequence of their personal misconduct and want of faith.

Whether Mr. Locke looked forward with confidence to the ultimate deliverance of all mankind from sin and corruption, may be left in a similar state of conjecture as that in which he seems to represent *them* to be in his paraphrase on Rom. viii. 19, 21, 'For the whole race of mankind, in an earnest expectation of this inconceivable glorious immortality, that shall be bestowed on the sons of God, *waiteth in hope that even they also shall be delivered from this subjection to corruption*, and shall be brought into that glorious freedom from death which is the proper inheritance of the children of God.' [Christian Pioneer.

THE VATICAN.

This immense pile of building is beyond all imagination. I was told its extreme length through the apartments, and not duplicating a single room was 79,000 feet, or nearly fourteen English miles. It has 4000 rooms and 200 flights of stairs. This immense pile contains most of the antiquities of ancient Rome, as well as most of the celebrated statuary and paintings of the early as well as the modern artists.—'There you will see Raphael's immortal Transfiguration, as well as the great fresco of The Last Judgment, with an immense number of highly meritorious paintings. The sculpture is also great, the inimitable (so called) Apollo Belvidere, and the truly great dying Gladiator, with 10,000 more, some very fine, and others common; all the Cæsars, and all the Roman Emperors, Presidents, Chiefs and Senators, as well as all the orators and poets, and a host of gods of sea, land and air. In fact, if a person was to visit the Vatican once or twice, he only sees the building. It will take him 30 days to get fully into the routine, so as to understand the road from room to room without a valet—the whole is a world of fine arts, on a much greater scale than any other city can boast or in fact than all the cities in Christendom together. The Library Apartment, when all the doors are thrown open, gives you a single view of 1500 feet; and the Gallery which you first enter, where all the inscriptions in Latin are plastered in the walls on each side, is immense. Here you will see thousands of inscriptions, with the names of the persons who were merchants or shopmen in the early ages, giving a list of their articles, and the quality as well as price. Many of these were from Pompeii, and some from the ruins of Herculaneum, and very many of them from the baths of Caracalla, the palace and baths of the Cæsars, and from Adrian's palace commonly called his villa; and also from the Pantheon and Temples of Minerva and Jupiter, and other gods and goddesses, making a number almost incredible. [Catholic Herald.

A WORLD'S CONVENTION FOR PEACE.

The following proposal is from the New York Evangelist:—

PROPOSED CONVENTION FOR PEACE.

We would throw out the suggestion of a great popular Peace Convention to be held at Washington, in the course of the present session of Congress. An opportunity is needed for the consultation of the friends of Peace all over our country, and for the deliberate expression of the Christian wisdom of the country on the subject of War. There might be delegates from towns and churches in all the States, to meet and deliberate at Washington, and send forth into all the world the voice of the calm Christian sense of the people of the United States on this great subject. On such a subject the people ought to deliberate; the people ought to have a voice, and a moral veto, before they are plunged, or if at any time they are in danger of being plunged, into a war against their own judgment, and without their own consent.

A deliberative assembly of distinguished citizens and Christians of every denomination and profession on the subject of Peace, would, at the present time, be regarded as an assembly of great moral dignity and power, both in this country and in England. The discussions in such an assembly would tell upon all the civilized world. We wish that there might be such an assembly in the course of the present winter, side by side with the deliberations of our National Congress. If a few leading minds will take up, the subject, such a meeting may easily be accomplished, and it could not fail to be an august assembly, and to have a great and salutary pacific power.

BRITISH PEACE SOCIETY.

To the Editors of the Boston Atlas:

The subjoined copy of a Memorial to the British Government has just been received, by the American Peace Society, from the Peace Society in London. In the name of the former, I request the publication of it in your paper; that, at this critical period in our relations with the Government of Great Britain, respecting the dispute about Oregon, it may be seen what are the dispositions of the *People* of England on the subject and what measures are taking by the friends of peace, there, to avert a war with this country; and in the hope that similar dispositions will be excited, and similar efforts made, by considerate and moderate men on this side the Atlantic, to influence the Councils of our own Government. It is earnestly requested, that all editors of papers, desirous of aiding to prevent a ruinous war with brethren of a kindred race, will give, by repeating, extensive circulation to this document.

In behalf of the American Peace Society.

J. P. BLANCHARD,
General Agent.

To Sir Robert Peel, Bart., first Lord of the Treasury, &c.: and to the other Right Hon. Members of Her Majesty's Government.

The Committee of the London Peace Society, deeply and painfully impressed with the prevailing apprehension of War between this country and the United States of America, take occasion respectfully to address the Members of the British Government thereupon.

Your Memorialists are not in a position certainly to determine how far this apprehension has any solid foundation; (they would fain hope that it has none) but they cannot contemplate its existence, and the manifest revival of the spirit of War which accompanies it, without feelings of great regret; whilst they entertain a settled and strong conviction, that an open rupture between the two countries ought to be deliberately viewed, on both sides, as an event, which must never be permitted to occur; but that there should be a fixed determination, both with the governments and the people, that, whatever disputes may arise, they must be settled without having recourse to arms.

It is with unfeigned satisfaction, that your Memorialists learn, through the medium of the public press, that the British Government has displayed a strong desire to settle the existing dispute between them and the American Government, regarding the Territory of Oregon, on the principle of *Arbitration;* and they cannot withhold the expression of their sincere regret, that any reluctance to this course should have been manifested, if indeed it has been, on the other side.

Increasingly convinced, however, as your Memorialists are, not only of the unlawfulness of war, when viewed in the light of that holy religion, which both this country and America professedly receive as of divine obligation; but also of the possibility of bringing every difference to a safe issue by the firm, conciliatory, and persevering employment of moral and pacific means; as well as of the impossibility of obtaining the satisfactory settlement of any question by a mere appeal to the sword, your Memorialists would respectfully but earnestly urge upon the Right Honorable Members of Her Majesty's Government

cause they conscientiously regard all such preparations as tending to widen an existing breach, rather that to heal it, and as likely to prove an incentive to War, rather than a means of perpetuating the blessings of Peace.

In the view of your Memorialists, the fearful destruction of human life, which the system of war deliberately contemplates, and the practice of war necessarily involves, is, in itself, more than a sufficient reason why recourse should never be had to this mode of enforcing national claims. All the other evils of war, painful and extensive as they are, will not bear to be compared with this; whilst no advantage that can possibly be gained, in the assertion of national rights, or the vindication of national honor, in extent of territory, or increase of commerce, can ever be considered as presenting a compensation for the inevitable sacrifice of precious life; a sacrifice which no more admits of vindication between nations than between individuals.—Between individuals, it is under the cognizance of law, and justly regarded with abhorrence; no true principles of morality can plead for the unrestrained sacrifice of it, upon the field of battle. The law that binds the individual, plainly ought to bind the community.

Irrespective altogether of the high principles of action which are derived from the Christian Revelation, and which are virtually recognised as binding, by those governments which acknowledge Christianity to be of divine origin, your memorialists respectfully submit that in the affair of the Oregon territory, there is not even an ordinary pretext for war; the possession of the region in question being almost equally unimportant to both the great nations—uncultivated, remote, difficult of occupation, and on all principles of force, no less difficult of retention, so that the surrender of all claim to it, could never be constructed into an indication of weakness, but must be regarded as made purely for the sake of peace, and as reflecting the highest honor upon the government which should display the moral courage that would be implied in such surrender.

Your memorialists would venture also to suggest, that a state of open hostility between England and America, must, from the close relations and intermingling of the two people, partake very much of the nature of a civil war; that the cruel inflictions and results of the battle-field would in this case be tenfold painful and mischievous; that such a war is repugnant to all the best feelings of mankind, and more especially so to the enlightened convictions of a large majority of both the British and American people; that it would exert the most prejudicial influence, in a moral and religious point of view, upon all the civilized and uncivilized nations of the globe, as a war between the two countries which are doing most to extend every where the knowledge of the Savior, as well as to ameliorate the condition of suffering humanity; that it would necessarily throw back the advancing progress of science, civilization, and friendly intercourse throughout the world; that it must seriously interrupt those struggling efforts after truth, which perhaps more than at any former period, now distinguish mankind; that it would retard or hinder the adoption of enlightened principles of legislation, upon the predominance of which the internal peace and security of every nation depends, and especially of those nations which enjoy the advantages of a representative government; that it would inflict unparalleled injuries upon those large and peaceful masses, of both countries, who are dependent upon the commercial intercourse of the two nations; that it would greatly add to the pecuniary burdens of all classes of the people, in the form of direct taxation, as well as withdraw from them a large measure of the comforts they now enjoy; that it would thus still further cramp the liberality of that valuable and influential portion of the British people, who live to do good, not to their fellow subjects alone, but to all, in every place, who lie within the range, and exhibit the need of an enlightened and Christian philanthropy; that it would necessarily interrupt, and, for a time, at least, all but destroy, the close and friendly intercourse which has now for so many years existed between the British and American people, and which, in almost innumerable instances, has ripened into intimate friendships, and family alliances, and joint possessions; that it would lay the basis of future burdens, which would fall heavily upon succeeding generations, and probably originate in its progress, as wars have commonly done, new points of disagreement, thus augmenting the difficulty of returning to a state of Peace; and, that it would postpone, for a lengthened period, that union of all nations in one common brotherhood, as the children of the same Divine and Almighty Father, for which, in our daily worship, we are taught to pray, and for which our Lord Jesus Christ commands us unceasingly to labor.

Your memorialists refer distinctly to one other consideration. War, however long perpetuated, and however frightful in the miseries it has inflicted, has never settled a dispute, or arranged a difference. Indeed, in the nature of the case, it never can. All disputes between nations, which have ever been settled, have been settled at last by mutual and friendly negotiation and reference. This simple and indisputable fact speaks volumes on the absurdity of again engaging in War, for the attainment of any object which needs to be arranged between nations; whilst the rational and Scriptural claims of arbitration ought to gain for it the confidence and adoption of all the civilized Governments of the world. Nor can your memorialists doubt that, were the British Government at once to assure the American Government that they *will not* go to War about Oregon, but will insist on the arrangement of the question by arbitration, that Government would abandon all idea of War; either convinced of the wickedness and folly of such a course, or ashamed to expose themselves to the censure of the civilized world.

On all these grounds, therefore, your Memorialists feel constrained to place before you their deliberate protest against a war between this country and the United States of America.—They do this not only as individuals and as a body, but also as the representatives of the opinions of very many of Her Majesty's faithful subjects;—and with a sincere desire to see the Government of their own beloved country taking the lead in the sacred cause of Peace, and thus setting an example worthy of universal imitation, and securing for themselves the gratitude and admiration of the present and all future ages.

Signed, on behalf of the Committee of the Society for the Promotion of Permanent and Universal Peace, upon the basis of Christian principles.

By JOHN JEFFERSON,
Secretary.

DR. WATTS A UNITARIAN.

The following curious evidence of the above fact is from a letter addressed by Rev. Thomas Prince, of Boston, in 1724, to Dr. Watts in answer to one received from him.

The theological opinions which constituted the mature faith in which this great and good man died, cannot fail of interesting christians—

'After suitable preliminary remarks, Mr Prince says, in his letter to Dr. Watts, 'I would humbly venture to make a few observations on the following passages. You say you 'cannot yet assent to this position, that the denial of the divinity of Christ is as culpable as that of God the Father; for it is not the equality of the objects can make the crime equal, unless there be also an equal revelation of them, and an equal ease to come at the knowledge of them. Guilt arises chiefly from the proportion of light. God the Father is known in a hundred instances by nature and scripture; which say nothing of the Godhead of the Son.'

'Another passage in Mr. Prince's letter, in which he alludes to the opinions expressed by Dr. Watts in his letter to him, is to the same effect:

'And though you seem plainly to intimate,' (says Mr. Prince to Dr. Watts,) 'as if the Godhead of the Father were much more fairly and clearly discovered in Scripture than that of the Son, yet, how you will make it appear, I am at a loss to determine,' &c.

CHRISTIAN REGISTER.

BOSTON, JANUARY 17, 1846.

THE TRUE SPIRIT OF LIBERALITY.

On our first page the reader will find some valuable and just thoughts, stated in an interesting and forcible manner, on the subject of 'moral intolerance.' While we recommend them to the consideration, and would have them impressed upon the habitual and permanent frames of mind, of all, we wish particularly to enforce them upon Unitarians. We have proved the advancement we have made towards the true spirit of toleration, by assuming, or accrediting, the name of LIBERAL CHRISTIANS. But the bearings and the applications of this spirit are numerous and extensive, and we have not sounded and measured them all, as yet, in our experience. There is danger lest, as society advances and new developments transpire, we may fail to make its proper application. At the time of the Savior, his immediate disciples could not adjust their minds to the reception of the spirit of toleration in all its bearings. They were unwilling to acknowledge or endure any who 'followed not' in their particular track, but undertook to silence, restrain, and 'forbid' them. And from that day to this, the professed disciples of Christ have been slowly struggling to free themselves from narrow and contracted prejudices and apprehensions, and, by gradual and reluctant advances, enlarging the application of the spirit of liberality. But those who have gone the farthest have not yet reached the boundaries that limit its legitimate and proper exercise.

In treating of intolerance, it is often explained by tracing it to a natural love of power, as its fountain. But so far as it remains among us, and to a very great extent in all ages and denominations of the Church, its true and chief origin is not the love of power, but a *want of faith*, and an exaggerated and false idea, of *the responsibility of individuals for each other's opinions.*

At the Reformation, its leaders commenced their work, as might be shown by numerous passages from the writings of Luther and others, with a full appreciation of the rights of free inquiry and of the correlative duty of tolerating all diversities of opinion. But pretty soon the natural operation of these principles, led to such a variety and conflict, and in some directions to such wild and false extremes and extravagances of opinion, that Luther and his fellow reformers were actually frightened into an abandonment and violation of them. Not having true faith—not discerning the inextinguishable, the all subduing, the divine, energy of the life of Jesus, in his recorded words, and in his everlasting Church as it stands to view in the efficacy of his Gospel on the lives of his followers, they became alarmed, and set themselves *in blind consternation to stem the tide they had* put in motion, and by the barriers of creeds and the force of persecution, to prevent its sweeping to destruction that Church, against which the Savior, vainly to them, had declared that the gates of hell, that is, the uttermost and combined powers of error and folly and sin, should never prevail. From an absolute want of faith, an honest fear that truth could not, on an open field, cope with error, the Reformers became themselves bigots and persecutors, and converted the several denominations of Protestanism, they had gathered, back again into, what they still continue to be, feeble imitations, reduced copies, wretchedly executed miniatures of the great and venerable papacy which they had deserted.

A false idea of responsibility, too, conspired with a want of faith, in rendering the leading minds of the Reformation intolerant. The Roman Catholic writers, and the whole body of the people continuing in that Church, threw into the faces of the Protestant leaders all the extravagances, eccentricities, and follies that sprang up under the liberty of the new system. *'This is what you are coming to!' 'See what absurd, mortifying and horrible sentiments and practices have flowed from the application of your principles!'* Such reproaches as these were cast at them, from all quarters, and in an evil hour, they allowed themselves to be influenced by them, and feeling a responsibility for the excesses which had arisen from the liberty they had asserted, they became recreant to it, and fastened the yoke of spiritual bondage again upon the necks of their followers; and beneath it they have been bowed to the ground ever since.

The same causes misled the Puritan founders of the Church organizations which exist around us. Protesting against ecclesiastical power exercised in matters of faith and worship they fled to the American wilderness, that they might, as Robinson, their illustrious patriarch, expressed himself, be in a position freely to receive such additional 'light as might break forth upon their minds from the word of God,' or, in the language of the first covenant they entered into on these shores, that they might 'walk in the ways of the Lord, as he is pleased to reveal himself unto us in his blessed word of truth.' At the beginning, they engaged in good earnest in promoting the great ends of their voluntary pilgrimage and sufferings,—the cherished desires of their hearts,—'freedom to worship God' and the 'ADVANCEMENT of the Reformation.' But in the mean time their liberty, a result they ought to have been prepared to meet and to tolerate, developed many diversities of opinion. Their fears, lest the truth should be overwhelmed by these errors, were excited; bigots here, and bigots abroad reproached them with their 'heteseies.' Timid and narrow minds were wrought upon and infected the whole community with a panic. Once more the spirit of anti-christ prevailed over the glorious liberty of the sons of God. Synods, platforms, creeds, fines, imprisonment, and even death, were resorted to to stay the progress, and destroy the very life, of truth.

The Unitarians of this age, and all those under other names, who sympathise with them in aspiring to the character of Liberal Christians, are once more trying the great experiment of redeeming the souls of men from all human subjection in matters of religion, and giving every one an unrestrained opportunity of yielding his spirit, freed from the power or the fear of man, to the undivided service and obedience of Christ, in accordance with his own apprehension of the truth, and to the worship of God, as He is revealed to his own conscience.

The same dangers that heretofore assailed and prevailed over all others, encounter our path. From our knowledge of the spirit and characters of Unitarians we are quite sure that a mere love of power, the influence of vanity or pride of opinion, has entirely ceased to address the slightest temptation to them, to desire to have others conform to their own particular views. But the fear of error—which is a want of real faith,—and the reproaches which those who utter extreme and obnoxious sentiments under our name bring upon us, if we are not watchful may reach and operate upon us in such a manner as to affect injuriously our toleration and forbearance.

Some persons, under the cover of the liberty, which we have asserted for ourselves and others, pursue strange courses of reasoning and are bewildered into strange and extreme opinions. There is an infinite diversity of sentiments and theories. At times perhaps we may give heed to the alarms, which there will never be wanting many to raise, that unless something is done to check or stifle speculation, truth will be overborne and extinguished. Like the affrighted Peter, as the foundations of faith are assailed by the storms of error, we may shriek out 'we sink,' 'we sink.' But let us not ever indulge in such unworthy terrors. In the midst of all the confusion, and fluctuation with which ignorance, bigotry, vanity and folly can shake and toss the sea of opinion, let us stand calm and firm, ever hearing that voice which will surely make the wildest errors give place to the serenity of truth. Let misguided friends, or combined foes, say what they will, and do all that they can, the cause of Christ is safe, for Christ is present to defend it. He is present, in his example, in his recorded life, in the harmony between his doctrine and eternal truth, in the divine love which his gospel breathes, and in the concurring influences of the spirit and the Providence of God—'It is I, be not afraid.'—Feeling that he is thus with us, let us dismiss all apprehension forever from our breasts; let us look with composure upon all the diversities and errors of his followers, and upon all the efforts of his opponents. Knowing that, if we do not aggravate or perpetuate them by severity or violence, they will vanish before the radiance of the sun of divine truth, and melt away beneath the warmth of the Love of God, as it flows through the heart of Jesus into the heart of humanity.

We most earnestly desire to have a spirit of immovable confidence, a faith in the mighty power and final triumph of Truth which nothing can shake, pervade and become a distinguishing trait of, the Unitarian denomination. We long to see the day when neither superstition nor bigotry on the one hand, nor infidelity on the other shall be regarded with fear or passion. If enlightened believers would but persevere in treating them with forbearing love, they might securely disregard their power and patiently wait to see them crumble and perish at the hands of time, reason, and truth.

While by casting out a spirit of fear, we eradicate one of the germs of intolerance, let us complete the good work by rescuing ourselves from all false ideas of responsibility for each others opinions. This is the engine which our Orthodox opponents chiefly rely upon to dislodge us from our high position, as the guardians of the sacred principle of religious liberty. If they can but seduce us to an abandonment of that principle, there will be none left to bear aloft its standard, and then bigotry, without resistance, will impose its creeds, and build its walls; and change and progress be forbidden forever. For some time past this has been almost the only mode in which they have assailed us. They catch at every extravagant and offensive expression uttered by persons called by our name. They print in glaring capitals every indefensible and unsound sentiment put forth by any of our writers. And then turning upon us, they exclaim,—'This is what Unitarianism is coming to,'—'this is the tendency of your doctrines'—'this man is only more honest than the rest of you, by openly uttering what belongs to the system of Unitarianism, but what the rest of you conceal.' In this way they hope to provoke and taunt and irritate us to some joint action, disavowing this or that person or doctrine, and thus entrap us into the establishment of a creed, and the attitude of a denouncing and persecuting sect. Our readers, we apprehend, are not aware of the extent to which this game is playing. Those, professing our name, who have gone to the most latudinarian extremes, and wandered farthest from the foundations of the faith, have been, for some time, and now are, encouraged, applauded, and pushed on by Orthodox writers (even by some of their most learned divines and Professors) and journals. They answer their purpose, by supplying them with materials to heighten the reproach against us, by which it is hoped that we shall be driven from our ground.

We might easily retaliate by citing shocking passages from the writings and the lives of prominent Orthodox professors, and endeavoring to involve them all in a common responsibility. But we will not do it. We disavow and repudiate this idea of a joint or common responsibility for opinion altogether. It has been a snare to the feet of Christians from the beginning. In matters of faith no man is his brother's keeper. Every sect of Christendom has had within its bosom, all sorts of opinions and all sorts of characters. While the human mind retains its original nature, and is surrounded by such a wondrous, mysterious, and complicated world of matter and spirit, there will be an infinite variety in the sentiments, characters, and notions of men, in every sect. Credulity and scepticism, and every intermediate grade, will have their subjects, in all of them alike. If a person allows himself to be influenced by this idea of responsibleness for the thoughts or actions of others, he will be driven out of every sect, out of every society, and every neighborhood in the world.

As Unitarians we maintain a single great and essential doctrine—that GOD IS ONE. This doctrine we hold in common with a majority of Christians, we are quite sure, in this country, of various other names besides our own, with Jews, Mahomedans, and all Deists. We rejoice in the testimony to its truth borne by such a vast majority of mankind, and we are not to be driven from its belief, by errors, on other points, of any individuals or communities.

Rev. John T. Sargent formerly Pastor of the Suffolk Street Chapel in this city, has received and accepted a unanimous invitation of the First Congregational Society in Somerville (a new Society) to become their Pastor.

For the Register.

CHRISTMAS, AND NEW YEAR, AND OTHER MATTERS IN PROVIDENCE.

MR. EDITOR,—How ought Christmas to be observed? I do not propose to answer this question, but simply to tell how Christmas has been observed by the Westminster Society, in Providence. Let bishops and formalists bind themselves by arbitrary rules; we will exercise our own tastes, uninfluenced by the canons of any ecclesiastical body. I do not speak of our mode of observance as new or singular; on the contrary, it has been followed here and elsewhere in years gone by, and, I presume, with equal gratification to all concerned.

Our house of worship was prepared for the occasion by the voluntary and unsolicited efforts of individual members of the congregation. All seemed desirous to contribute to the simple decorations of the temple, and thus manifest their indebtedness to the religion, that sanctifies it. I care not to represent the decoration, as surpassing others in beauty and attractive arrangement, though it would not suffer by comparison. Instead of a display of taste, I regard it as an appropriate expression of gratitude for Gospel light and privileges. Back of the pulpit, a few feet above the cushioned seat, was well-wrought evergreen cross, and above this, in broad capitals, the word—'EMMANUEL;' and, at the opposite end of the house, in similar letters, 'THE LIGHT OF THE WORLD.' The effect of these was heightened by the evergreen hangings in the centre and around the room. On the evening of Christmas, services were conducted by the Pastor, assisted by the Rev. Mr. Hall, the latter offering prayers, and the former pronouncing a discourse, replete with thought and sentiment, suited to the occasion. The theme of the discourse was the words of the angelic choir, announcing the birth of a Savior. Of the way, in which it was treated, I need only say that the expectations of a large and discriminating audience, were fully realized. Departing from the usual form of discourse, Mr. Osgood caught the strain of the heavenly host, and prolonged the anthem 'Glory to God, peace on earth, and good will to man.' He clearly and beautifully illustrated the truth that peace and good will flow mainly through Christ, and that we, by reason of our invaluable Christian privileges should join in ascribing to God—'Glory, in the highest.'

Another occasion of much interest to many of our citizens was attending service in the house of the First Society on the last evening of the year. Mr. Hall usually improves these occasions to urge upon his hearers great and important lessons of practical duty. His text, at the close of the last year, was (Luke xiv. 10), 'Friend go up higher;' and it was so applied to the life and character, as to prove a powerful incentive to virtuous effort. He urged, with winning eloquence, that each examine his moral position, and, then, mount up '*higher*,' become more pure, more humble, more devoted, more Christian; that he continue to rise higher and higher, and stop not until he arrive at the summit of Gospel elevation—PERFECT HOLINESS.

In mentioning these special services in this city, we would also observe that Mr. Osgood has given several courses of lectures each season, since his settlement in Providence, explanatory of the grounds, principles and progress of Christianity. Those given on Sunday evenings, have usually commenced as early in the autumn as expedient on account of the shortness of the evenings, and continued, one in two weeks, through the season. Last winter, we had called up before us in beautiful order and clearness the early christian fathers, in connection with the distinctive character of each era in the church. This winter, those who acted a prominent part in the Protestant Reformation, have been made to stand forth, side by side, with their fierce combatants in the Catholic church. All these men have been examined in the clear light of reason and truth, and have risen or fallen in our estimation, according to the fruits they exhibited in life, and not according to their speculative opinions.—These lectures are doing good service by enabling a large class of hearers to understand more fully the relation of the past to the present, and thus, as in a mirror, the influence of the present on the future. They communicate much valuable information in an attractive form, thus cultivating a taste for history, at the same time that they point us back, beyond human creeds and formularies, to the pure streams of truth, that flow fast by the oracles of God.

The Ministry at Large, undertaken, several seasons since, by the liberal Christians of Providence, has been well sustained under the faithful labors of Messrs. Harrington and Babcock, and a neat and commodious chapel, costing towards $3,000, is nearly finished for the more efficient prosecution of its work.

In conclusion, allow me to say that this *late* notice of 'religious doings,' is designed only as an *apology* for the neglect of some abler pens.

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For the Register.

CAMBRIDGE SECTARIANISM.

As I was looking over the triennial catalogue of Harvard College a few days ago, the thought occurred to me, that it carries within itself a refutation of the charge of sectarian partiality brought against this 'child of the state,' furnishing ample evidence, that even this *nursery of heretics* annually sends forth champions of orthodoxy I had the curiosity to examine that portion of the catalogue included between the years 1805 and 1840, and found the names of about one hundred graduates within that space of time, who have been or are ministers of orthodox societies, inculcating doctrines peculiar to the orthodox system of belief. These make about two fifths of the whole number of clergymen, who have received the honors of that institution. The exact number is not stated, of liberal and orthodox clergymen, because there are several individuals of the character of whose theological tenets I am doubtful. But the foregoing is a statement of *nearly* the exact truth. It is also worthy of note, that in some classes, even of a recent date, a majority of those in the clerical profession are orthodox. Our Alma Mater, indeed a kind mother, has nourished in her bosom persons of every variety of creed; and let us not forget, that she has brought forth a fair proportion of *orthodox* sons, contributing in large measure to the dissemination of Calvinistic opinions throughout our land. Her merits in this respect ought not to be overlooked by those, who are disposed to charge her with being exclusively sectarian. Let facts speak for themselves, and shut the mouths of gainsayers.

I. W.

January 7, 1846.

For the Register.

CHRISTMAS IN A SUNDAY SCHOOL.

Supposing that anything tending to show the state of our Sunday Schools, and thus to keep up a degree of sympathy between us and our friends in other parts of the country, will be acceptable to your readers, I send you a brief account of the Christmas Exercises of the Sunday School, connected with the church in Brattle Square.

The vestry was beautifully decorated with evergreen, (principally by the hands of the teachers and pupils,) and among the devices, (not having the fear of Prelatical animadversion before our eyes,) was conspicuous that cross, under the wide-spread arms of which we all gather for protection and support. The services commenced at half-past ten, and notwithstanding the inclemency of the weather our ranks were full and our little vestry crowded with spectators. It was indeed an affecting scene, and when those young, gentle voices were raised together in the hymn with which our services commenced, the heart must have been cold indeed that was not drawn into close communion with him who said, 'Suffer little children to come unto me and forbid them not, for of such is the Kingdom of Heaven.'

The Exercises consisted, as you will see by the printed 'Order' enclosed, of addresses by the Pastor and Superintendent, three original hymns, and prayers—the Lord's prayer being beautifully chanted by the School.

The address by our Pastor was principally a defence of the practice of consecrating one day in the year as an anniversary of our Savior's birth. I say a *defence*, but it was no cold, intellectual argument, but an earnest appeal in that warm, heart-deep tone and manner which, if not eloquence, is something higher than the mere orator can ever reach. I will not attempt a sketch of it, for a mere sketch would not do it justice.

The address of our Superintendant, Mr. Alger, was more particularly directed to the children, though all might derive advantage from it. He showed forth in a beautiful allegory the dangers of selfishness, indifference and doubt; the safeguards of reflection, earnestness and faith. Many a child who heard that fable may, when temptation comes, recall it to his memory, and what they listened to, because it pleased, will be hereafter valued for its service.

I will conclude by expressing the hope that other Sunday Schools will be induced to try the experiment of Christmas Exercises, and the belief that if they do so once they will not readily forego the pleasure it will give. W.

For the Register.

ORDINATION OF MR. BOND AT BARRE.

The services on this occason were more than usually interesting. Notwithstanding the unpropitious weather, the spacious old Church was filled with listeners. All the parts of the service were sustained with an earnest Christian spirit. Mr. Lothrop's Sermon was from the text 'The kingdom of God is within you.' It was a strong vindication of the claims of inward vital religion—the faith that works by love and purifies the heart—over a religion of forms or traditions or barren theological disputes. What was genuine and essential lay beneath all the distinguishing lines of separation between Christian bodies, and would be seen in the faith and the life of every sincere believer of whatever name. Towards the close of his discourse, Mr. L. passed to a consideration of the impotency of certain outward forms of organization in removing social evils—*so long as* the heart and Christian life of the individual were not regenerated. Suppose these social abuses to be done away. Others would at once spring up—while man's passions remain as they now are. The Church has to redeem *the lives* of *individual* men.

The Ordaining Prayer by Rev. J. F. Clarke of Boston was singularly appropriate and impressive, and gave a tone of serious and affectionate interest to the hearts of all in the whole service.

The Charge by Rev. C. Lincoln was a simple and fervent exhortation to the new Pastor to catch the spirit of Paul and of Jesus, and by keeping the sources of Christian life and vigor fresh in his heart, never to suffer himself to grow languid and dull.

The Right Hand of Fellowship was by the friend and classmate of the minister—Rev. J. H. Allen of Jamaica Plain. His aim was simply to combine the leading spiritual epochs in his friend's life, that they might hereafter come united to his memory with the added charm of the solemn associations of the place and the hour. In this spirit he alluded to three years they had passed together under the roof of an affectionate counsellor and friend—(Rev. Henry Ware, Jr.); and a long absence upon the sea, and residence in a Pagan land, which must lend their influence to the purposes he was now to carry out. And Mr. A. made a brief and appropriate allusion to the unspotted character and noble Christian example of Mr. Bond's father.

The Address to the People by Rev. J. W. Thompson of Salem, came from one who knew them well, and bore a hearty interest in their success. It was simple, pointed and earnest. He charged them to keep the good name they had hitherto borne for liberality, and never to consider how little their minister *could live upon;* but to give him always that support, which by removing his thoughts from anxious cares about temporal things, would enable him to enter with an unfettered spirit into the deep and eternal objects of his calling. And he charged them to give him their earnest co-operation in all his efforts for their good, and to remember that no one could make them good—and that everything would be vain unless they set about the work themselves.

The Rev. Dr. Thompson was absent at the West. He was several times alluded to with affectionate respect, in the services.

In Mr. Bond he and the Society have secured a pure hearted man. X.

The Barre Gazette gives some additional particulars which we append to the above interesting notice from a kind correspondent. We quote the following passages from the Gazette.

The day was selected as the forty-second anniversary of the ordination of the Rev. Dr. Thompson, who was not present on this interesting occasion, having accepted an invitation to supply a pulpit in Cincinnati the present winter. The long time which had elapsed since the ceremony of an ordination had taken place in this church had brought many changes.—Where but one society existed then there are now five, and the steadiness and permanence which then characterized the relation of pastor and people has apparently passed away forever. The difference in the circumstances between this and the former ordination must have been vividly impressed on the minds of those who witnessed them both. Little but the walls of the ancient church has withstood the revolution of so many years.

Although the weather was unfavorable a large audience from this and the neighboring towns was present.

Of the Address to the People by Rev. James W. Thompson of Salem, the Barre Gazette speaks as follows. We quote it on account of the peculiar interest which connected the speaker with the scene and the occasion.

He commenced by an affecting allusion to the peculiar circumstances in which he was placed in performing his present duty; the 'pleasing sadness' with which reminiscences of the past were awakened by the venerable sanctuary where they were gathered, where he saw the playmates of his youth now bearing the impress of mature years, where he saw the familiar faces of many who had for long years worshipped, there and some who had withdrawn to other churches, now come back with feelings of friendship to witness the consecration of a new minister at its altar And he spoke of others who were not there—who were gathered in the great congregation of the redeemed. He alluded to the circumstance that just 42 years before the venerable Pastor so near to him by the ties of filial love and reverence, had in like manner been consecrated there to the work of the christian ministry; that though absent in body he was present in spirit, invoking blessings on the flock with whom were entwined the fondest associations, the deepest sympathies and affections of his soul.

The effect of his words was visible in many watery eyes. The old church itself seemed to speak of a past generation. Imagination was recalling by-gone scenes, and awakening sad and pensive recollections. All seemed impressed and softened, and a chord of pure, deep feeling was made to vibrate in every bosom.

We should be happy to give a connected abstract of this address, which was admirable throughout; but his remarks on the duty of the people to give their minister an honorable and generous pecuniary support; those touching his personal and ministerial rights, and the general duties of the people in connection with those of the clergyman we will pass over, as no brief outline can do them justice.

NEW PUBLICATIONS.

1. A Review of the Rev. William Croswell's Letter to the Bishop of the Diocese of Massachusetts. By Laicus.

This pamphlet is written in a clear and keen style, and handles Mr. Croswell and the Church of the Advent severely and with considerable effect. The writer thus characterises the letter of Mr. Croswell to the Bishop:

'There is spread over its entire surface a kind of mock reverence for Episcopal authority, which harmonizes well with a lower current of contempt for the particular embodiment of it before him; and of keen, pungent sarcasm upon the writer of the Pastoral Letter. It is another stage in the development of that spirit which can bow its head like a bulrush in the presence of a bishop, with the reverent words, 'Rt. Rev. Father in God,' upon its lips; which can claim to 'carry itself dutifully towards its bishop,' and to be governed by the maxim—'Let nothing be done without the bishop;' and which yet can beard him to his face, if he chance to place himself between it and its idols.'

We cannot imagine in what way Mr. Croswell expects to escape from his present position except by humble and unreserved submission to the authority of the Bishop. The writer of this letter evidently regards his resistance of that authority as an outrage of the highest atrocity—'Had he sent to the Bishop,' says he, 'instead of the insolent document before us, an humble apology for past errors, and a hearty assurance that the innovations, both in the arrangements of the chancel, and in the modes of conducting public worship, would at once be laid aside; had he been able to point to the services in the chapel subsequent to the Bishop's visit as performed in accordance with authorized usage—there would be then a little nearer approach to civility in the charge against the Bishop, of indiscreet haste. But with whatever forbearance the complaint might be listened to under such altered circumstances, the accusation would even then have no weght; for there is, in Mr. Croswell's letter, not only a silence as to any past or present purposes of amendment, coupled with a dogged and pertinacious adherence to the whole routine of offensive usage, but the Bishop was met with similar demonstrations of self-willed resistance, when the private reproof was administered at the chapel. As we are well-assured, there was nothing in the bearing, either of the rector or his assistant, which indicated the slightest purpose of amendment, or the smallest regard for the expressed wishes of the Bishop Both were wholly unyielding and obstinate in the last degree. Mr. Croswell, therefore, not only had no purpose of conforming to the wishes of his diocesan, but he was honest enough in this particular, to make his intended adherence to his past practices perfectly manifest. What weighty consideration can Mr. Croswell name, then, which should have induced the Bishop to stay the hand of correction? None that we can conceive, unless he confesses that a threatened uplifting of the rod of correction, would have driven him to an obedience which mere admonition could not secure.'

This pamphlet reveals to the public in general a singular state of insubordination within the bosom of 'the Church' for some time past in this Diocese. It seems that Mr. Pollard, 'the young man who officiates at the Advent as Mr. Croswell's Assistant,' several years ago commenced a course of proceeding, as a Puseyite, while in the church at Nantucket, which much scandalized the late venerable Bishop Griswold, who rebuked him for his 'superstitious fooleries' as the good Bishop rather bluntly called them. But he defied Bishop Griswold, as he still does his successor. We think that there is some good reasoning in this pamphlet, as for instance, the following, against regarding the communion-table as an altar:

'An altar is something upon which an offering is made to God. Well, what is offered to God upon the communion table? Christians surround the table to feast upon the *memorials* of the body and blood of Christ; to call to remembrance what he has done for them, and thus to strengthen their faith. And do they not offer *themselves* 'a living sacrifice, holy and acceptable to God?' Yes, but not upon the communion-table, surely. But do they not present their prayers and praises to God while partaking of the feast? Yes, but it is the altar of their *hearts*, not the communion-table, from which these offerings ascend. If the table be an altar, because Christians offer prayers and praises to God while surrounding it, then every pew or slip in the church is an altar, for from them the same offerings ascend to God.'

He thus exposes the significance and tendency of the 'Attitudes' adopted by the Puseyites:

'The minister, on going in, kneels, with his back to the people, on the floor of the chancel, between the rails and the communion-table, not touching either. In the same position, he reads the prayers—his book being held in his hands, or lying on the floor.

'Now what is the significance of these postures? There can be no doubt that it is such as we have already mentioned. Past all question, they point to a local presence upon the communion-table. They indicate that while God is in his holy temple, he is only in that *particular spot* in the temple—that that table, therefore, is peculiarly and pre-eminently holy. Hence the distance at which they kneel from it—not presuming to lay their books upon it, but holding them in their hands, or laying them upon the floor—maintaining the most reverential posture towards it, not so much as lifting up their eyes, as if a visible shechina were before them. These postures, indicating a present, only because localized Deity; the gilt candlesticks standing over it and symbolizing the streaming out from thence of a light to lighten the Gentiles; the cross just back of it, leaning forward as if bending to do it homage; the chancel cleared of every thing else save an humble lectern, that no obstacles may prevent the worshippers from seeing the object towards which they bend;—these are the clustering indices which unitedly point to the one central idea of the whole arrangement, and that idea is the Papal doctrine—modified or obscured it may be—but still the Papal doctrine of *transubstantiation.*'

FLINT RIVER, INDIAN MISSION,
24TH DEC. 1845.

REV. REEDER SMITH—

Dear Brother—Since my last letter to you on the subject of this mission, I have visited a band or settlement of Indians, 35 miles N. W. from Flint Village, and find them in a condition that must interest the friends of Missions. Three years since they were in a most degrading and miserable state. They embraced religion two years since, and have stood firm without one case of backsliding to intemperance or Paganism. The Chief among them is now a local preacher; he preaches to them and conducts the services in the absence of the missionary. They have forty children that they wish to send to school, and could a school be established among them, the settlers would increase the number so as to furnish work for one teacher constantly. They have decided in their Council, that they very much want a school established among them. They have decided to stay in that settlement, and have, with their small amount of annuity money, located lands and are improving them.

They express much love for the missionary: one way of expressing their attachment is, by arranging themselves, men, women, and children, along the pathway, to shake hands with him when he leaves; their tears and longing look after him, till he is lost in the distance, are expressive of much attachment.

There are about twelve children to be baptised the first week in February, when they are to be named by some Christian name. Now, if some of the gentlemen and ladies of good old Boston would send us some names accompanied with a donation, their instructions shall be carried out.

Now we must build a school house, and a small house for a teacher to live in. We are very much in need of money to assist in the erection of these buildings: also, a stove for the school-house, a cooking stove for the teacher's house, clothing for the children, and books for the school.

We have one school about 50 miles from this band, that is in a prosperous condition: this school is in want of suitable books for a library, also Sabbath school books for the children.

When I look at this people, and witness their enjoyment in the love of God, and think of their temporal condition, it awakens feelings that I cannot express.

Now if you can procure any assistance for these natives, and forward it soon, you will make many hearts glad, and be the means of great relief to heathen in their poverty.

I am truly your brother in Jesus Christ,

JOSEPH BRADLEY,
Missionary Flint River Mission.

BENEVOLENT SOCIETIES IN THE CITY.

The regular meeting of the Delegates of the Benevolent Societies of the city took place on the 13th ult. and was very well attended. Reports were read from many of the Societies. Several cases of imposition upon *public* and private charity were brought *to light.* We are pleased to perceive that *this all* important meeting is renewing the increased attention of the Societies and of the City Missionaries and Ministers-at-Large. Of the latter, almost every one in the service was present on Tuesday last. We are sure that a moments reflection, upon the duties which they owe to themselves and to their patrons in the community, will convince every Benevolent Society that it ought at least to be represented at the meeting. There is no expense attending the measure. There is no limit to the good that may be secured.

C. F. B.

INSTALLATION OF REV. W. P. HUNTINGTON AT ASHBY, MASS.

Rev. Mr. Huntington, who has been for some eight years engaged in missionary labors at Illinois, and who has recently been compelled to return to New England from a regard to the health of his family, was installed as Pastor of the Unitarian Church and Society in Ashby, on Wednesday, January 14th. This place was made vacant by the recent resignation of Rev. Mr. Bates. The Sermon on this occasion was preached by Rev. F. D. Huntington of Boston. The Charge was by Rev. Mr. Stetson of Medford; the Right Hand of Fellowship, by Rev. Mr. Muzzey of Cambridgeport; the Ordaining Prayer, by Rev. Mr. Lincoln of Fitchburg; and the remaining services, by Rev. Messrs. Babbidge of Pepperell, Chandler of Shirley, and White of Littleton.

FIRST CONGREGATIONAL SOCIETY IN MILTON. Rev. John H. Morrison has received and accepted a unanimous invitation to assume the Pastoral Charge of the First Congegational Society in Milton; and Wednesday, the 28th inst, is the day appointed for his Installation.

Rev. Dr. Gannett, of this city, is expected to preach the Sermon.

We understand that Mr. John F. Moors late of the Cambridge Theological School is to be ordained as Pastor of the First Congregational Society in Deerfield on Wednesday, the 28th inst. Sermon, by Rev. James F. Clarke of Boston. Charge, by Rev. Charles Robinson of Medfield.

ORDINATION OF MR. APPLETON IN DANVERS.

This event took place under the brightest auspices. The day was pleasant, the audience was large, and the services of a very high order. All the arrangements, in the church, and in the hall were most gratifying to the company and creditable to the society. The services were as follows:

Introductory Prayer, by Rev. Mr. Thompson. Selections from the Scriptures, by Rev. Joseph H. Allen. Sermon, by Rev. Nathaniel Hall, Jr. Prayer of Ordination, by Rev. Dr. Flint. Charge, by Rev. E. S. Gannett, D. D. Right Hand of Fellowship, by Rev. Hiram Withington. Address to the Society, by Rev. J. T. Sargent. Concluding Prayer, by Rev. Mr. Bartlett of Marblehead.

We hope to receive a more particular account of the occasion, for our next paper:

Rev. David Fosdick, Jr., late of Sterling, has received a call to the Hollis Street Church in this city.

RELIGIOUS INTELLIGENCE.

WEEKLY SUMMARY.

PUSEYISM IN ENGLAND.

A letter from a Catholic Priest, signed 'Dominick, of the mother of God, Passionist' gives details which will be read with interest.

'The first of these conversions was that of John Dobree Dalgairns, Esq., who made his profession of the Catholic Faith, and received his first communion on Michaelmas day, in this our chapel at Aston Hall. He soon after returned to Littlemore; and I was on the point of setting out for Belgium, when I received a letter from him, inviting me to pass through Oxford on my way; for, he said, I might perhaps find something to do there I accordingly set out from here on the 8th of October, and reached Oxford about ten o'clock the evening of the same day. I there found Mr. Dalgairns and Mr. St. John, who had made his profession of Faith at Prior Park on the 2d of October, awaiting my arrival. They told me that I was to receive Mr. Newman into the Church. This news filled me with joy, and made me soon forget the rain that had been pelting upon me for the last five hours. From Oxford we drove in a chaise to Littlemore, where we arrived about eleven o'clock. I immediately sat down near a fire to dry my clothes, when Mr. Newman entered the room, and, throwing himself at my feet, asked my blessing, and begged me to hear his confession, and receive him into the Church. He made his confession that same night, and on the following morning the Reverend Messrs. Bowles and Staunton did the same: in the evening of the same day, these three made their profession of Faith in the usual form in their private oratory, one after another, with such fervour and piety that I was almost out of myself for joy. I afterwards gave them all canonical absolution, and administered to them the Sacrament of Baptism *sub conditione*. On the following morning, I said Mass in their oratory, and gave communion to Messrs. Newman, St. John, Bowles, Staunton, and Dalgairns. After Mass, Mr. Dalgairns took me to the house of —— Woodmason, Esq. a gentleman of Littlemore: I heard his confession, and that of his wife and two daughters, and received all four into the Church. When I returned from Belgium, I passed through Littlemore again, and had the happiness to find the Reverend F. Oakeley and another reverend gentleman already received into the Church, by the Rev. R. Newsham. I had the pleasure of administering communion to Mr. Oakeley and the other converts to the number of seven.'

OPENING OF A PUSEYITE CHURCH.

A new church connected with the Establishment, has recently been opened at Leeds, Yorkshire, (of which parish Dr. Hook is vicar) at the consecration of which two hundred and sixty clergymen attended, all dressed in surplices—some going there for that purpose from London—and even from the extreme south of England. The Church itself was to have been named '*The Church of the Holy Cross*,' it is built in the form of a cross; but the Bishop *refused his consent*; and it has therefore been changed for the name of *St. Savior's* Church, which title, to us learned Dissenters, has always appeared very absurd, and as designed either to reduce the Savior to the rank of the *saints*, or more probably to *elevate the saints* to the dignity of the Savior. The chancel, in which the communion service is read, is separated from the rest of the church by 'a carved oak screen of the most elaborate workmanship;' the people being thus shut out from one part of the service. 'The altar is raised on three steps.' 'In the wall on the south side are the *sidilia* and *piscina*, of carved stone, of the most chaste and elegant workmanship. The windows alone are to cost £7000 (thirty-five thousand dollars) On the day of consecration there were two services, the evening sermon being preached by Dr. Pusey. For six following days services were continued, each day at seven in the morning, at half-past ten, at three in the afternoon and at seven in the evening.'

NEW ROMAN CATHOLIC CATHEDRAL.

A Roman Catholic cathedral, upon a grand scale, is about to be erected in Liverpool. Its length is to be 460 feet, with two lofty towers and a steeple of great height. It will stand upon two and a half acres of land. The cost will exceed £100,000. Several subscriptions of from £500 to £2000 each, are already spoken of.

A BRIEF REPORT.

A committee on the state of religion in one of the New England Associations, deviating from the usually prolix style of documents on that subject, presented the following:

'That the state of religion in the churches composing this Association is lamentably low, needs no argument to prove; but to prescribe a remedy is a task more difficult—yet your Committee make an attempt. Therefore,

Resolved, That the shepherds of the several flocks repent of their lukewarmness, humble themselves at the foot of the cross, seek forgiveness of God, and return wholly to his service.

Resolved, That the flocks follow their shepherds.'

EXCESSIVE LIBERALITY.

'We have known persons so excessively *liberal* in their religious opinions, that they would refuse to contribute for the erection of a church of their own denomination, but freely and ostentasiously gave for one of another denomination; and while they declined aid to the benevolent institutions of their own church, would extend it to those of other sects. How is this to be explained? In the absence of those strong and definite views of truth, which every right minded Christian will aim to obtain, is it alone from pride, and to secure applause from others for liberal views and feelings? Of course we do not decide the question; we only ask persons of this description to look inward and decide it for themselves.

ORIGINAL MODE OF ORDINATION.

The method of procedure adopted by the First Church in Salem, at the first ordination ever observed in America, and continued by that Church for a great length of time, has been renewed in two recent instances in this city. We briefly noticed in our last paper the induction to office of Rev. Theodore Parker, which took place on Sunday, Jan. 4th.

On the next Lord's day, Rev. Ephraim Peabody was introduced to the Pastoral office, in King's Chapel, in the following manner, which we quote from the Evening Transcript of Jan. 12th.

'KING'S CHAPEL. The ceremony of the installation of the Rev. Ephraim Peabody as Pastor of this Church took place yesterday morning; and we do not recollect to have seen for many years so crowded a congregation gathered within those ancient walls. The ceremony was one peculiar to the Church, and dates back to the induction of the Rev. Dr. Freeman, the first Unitarian Pastor who delivered the words of truth from that pulpit, and was afterwards sanctioned by the Legislature.

George B. Emerson Esq., the Senior Warden, addressed the congregation, stating that Mr. Peabody had been invited to officiate as Pastor of the Church, and that he had accepted the invitation; that it now only remained to install him in the duties of his office, by the public vote of the proprietors; and he called upon those in favor of so doing to say aye. This vote it is needless to say, was unanimous; and Mr. Peabody rose and received from the hands of the Warden, in testimony of his induction, a Bible, which he was to keep for his guide upon earth, and from whose inexhaustible fountains he was to derive that strength and grace which are constant dwellers with those who walk in the way of the Lord.

It was then further resolved that a vote of two-thirds of the vestry, and two-thirds of the proprietors, should be requisite to dissolve the connexion between the people and their pastor. The ceremony concluded with a prayer, in which Mr. Peabody invoked the blessing of God upon the union thus happily created. The usual morning service then proceeded.

Mr. Peabody's sermon will doubtless be published, and it would be superfluous here to commend a discourse which every hearer felt needed no higher eulogy than the breathless silence with which it was listened to. The words of his text were taken from the Acts of the Apostles, chap 9, 6. 'What wilt thou have me to do?' Mr. Peabody spoke of the relation between pastor and people, but said he would not enter upon the consideration of the duties of such relation; he would refer rather to those the practice of which constituted the happiness of a contented mind—he showed the utter inability of all worldly pursuits to give that happiness; and that nothing but an entire self consecration to God, which, as accountable beings we ought to render, could give that peace which passeth understanding. He spoke of the difficulties of his own situation, as successor, to so many of the good and the departed; and said that should *he* at any time neglect to utter good words and wise counsel from that pulpit, *their sainted spirits* would hover around and direct his forsaken people. Lastly, he spoke of the holiness of the place, hallowed by the lapse of years, and by the remains of departed generations, through whose arches the choral song had for a century pealed with thanksgiving, and within whose walls the spirit of the Almighty loved to linger.

The service was over, and the dense congregation had scattered; each one had gone to his home; but the words which the preacher had spoken, will not be forgotten—like the seed sown in good ground, they will spring up again in the hearts of his hearers, and bear fruit, 'some an hundred fold, some sixty, some thirty!'

From the Barre Gazette of Jan. 9th, we learn that on Tuesday evening, Jan. 6th, the Rev. Jas. F. Clarke of Boston preached a very impressive and able sermon in the Unitarian church. His subject was the nature and the mission of the church, and his discourse was characterized by a great degree of liberality, and of Christian charity towards all denominations, whom he regarded as members of the same body, having different offices and different duties, but all being useful, or essential to the progress of Christianity in the world. He maintained that a closer union and more harmony of action should exist between those of different convictions on points of religious faith; he would have 'union, but not sameness, harmony, but not monotony,' differences of doctrine were represented as unessential, if the true spirit of Christianity was present, leading to Christian action and Christian virtues.

The Salem Gazette of Jan. 13th says:

'THE SAMARITAN SOCIETY held their annual meeting, on Sunday evening, at Mechanic Hall, and a very large audience assembled to hear the discourse delivered on the occasion by Rev. James F. Clarke, of Boston. The admittance money seemed not, as is often the case, to operate as a check to a full house, for the whole floor was completely filled, and the gallery presented a goodly show of numbers. The large audience were completely enchained by the preacher, and his earnest, forcible, and truly christian arguments were listened to with profound attention.

The subject of his discourse was Wealth and Poverty—their mutual relations and duties. A most difficult subject this must be felt to be, by every thoughtful person, but it was discussed in a most instructive and satisfactory manner, as by one who had well considered it, and whose personal experience gave him a right to speak. The idea of *stewardship*—the only one which can cover the whole ground of responsibleness—was presented in a most irresistible manner, and must have left a deep impression. No one could have been present without learning more of his duties to his fellow men, and without feeling a more earnest purpose to fulfil them.'

SECULAR INTELLIGENCE.

WEEKLY SUMMARY.

☞ In the House of Representatives of Massachusetts, on Thursday Jan. 8th, the vote for chaplain was as follows:

Rev. William Jenks of Boston,	91
" S. D. Robbins, of Chelsea,	87
" Silas Aiken, of Boston,	19
" Amos Smith, "	10
" Edward N. Kirk, "	2
" Thomas Worcester, "	1
" Austin Phelps, "	1
" E. H. Chapin, of Charlestown,	1

The two highest were appointed to officiate alternately.

On Friday, the 9th, the two Houses in convention, proceeded to the election of 31 Senators to fill the vacancies at that Board. The Whig candidates were severally chosen. The highest vote received by any of that party having been 201, the highest received by any of the Democratic party, 62.

☞ In Congress, Mr. Adams having been again assailed by Mr. Rhett of S. C., defended himself at length, and vindicated his remarks of a previous day, reiterating his conviction that his views, as then urged, would not promote war, and that no war is to be apprehended.

☞ The message of Gov. WRIGHT, of New York, is of inordinate length, occupying nine columns of the Albany Argus The principal topics discussed in the Message are these:—

The Governor devotes considerable space to the Anti-Rent troubles. He recommends a change of the tenures from leasehold to fee simple estates—the abolition, prospectively, of the distress for rent—and the removal of existing inequalities of taxation in favor of the landlords of leasehold estates.

The Governor states the entire Canal debt, at the close of the fiscal year, on the 30th September last, at $19,690,020.77. Of this sum, $111,365.54, all that remains of the old Canal debt, due on the 1st July last, was provided for, as was also the payment of the Chenango Canal stocks, which became payable on the 1st inst. So that the balance of debt, not yet due, is $17,216,119.57.

The revenues of all the canals for the last *fiscal* year, have exceeded those of 1844, by the sum of $25,884.38, but the expenses exceed those of that year by $140,169.96; so that the surplus of revenue over the expenditures is $114,185.58 less than the same surplus of the previous year. The canal tolls for the last fiscal year were $12,305.56 less than for the year 1844. But the tolls upon the canals for the last season of navigation have exceeded those of any previous year, being $2,646,453.78 against $2,456,372.52 for 1844.

The Governor approves of the course of the President in relation to the Oregon question; and of the offer of the 49th parallel as the extreme limit of reasonable concession.

☞ In the Massachusetts Legislature, the Senate on Monday, by a unanimous vote, made choice of GEORGE N. BRIGGS to be GOVERNOR and JOHN REED to be Lieutenant Governor for the present political year.

On the second ballot, Rev. Amos Smith, of this city was elected chaplain of the Senate, having 24 out of 34 votes.

☞ In Congress, on Saturday, Jan. 10th, the Senate did not sit, and the Oregon question was continued in the House.

☞ At a recent meeting of the stockholders of the Boston and Worcester railroad it was voted not to accept the terms proposed, of a union with the Western railroad. At this meeting Hon. Nathan Hale, President of B. and W. railroad made a full and instructive report, at the close of which he declined a re-election to the office of President, which he has held from its organization.

The committee to whom was submitted the votes for Governor and Lieutenant Governor, reported in substance as follows:

FOR GOVERNOR.

Whole number of votes,	105,928
Necessary for a choice,	52,965
George N. Briggs had,	51,638
Isaac Davis,	37,712
Samuel E. Sewell,	8,316
Henry Shaw,	8,089
Scattering,	485

FOR LIEUTENANT GOVERNOR.

Whole number of votes,	105,871
Necessary for a choice,	52,936
John Reed had,	51,365
George Savary,	37,712
John M. Brewster,	8,363
Charles W. Moore,	8,023
Scattering,	408

George N. Briggs, Isaac Davis, Samuel E. Sewell and Henry Shaw, were therefore the constitutional candidates for Governor, and John Reed, George Savary, John M. Brewster and Charles W. Moore the candidates for Lieutenant Governor.

The report was accepted.

OLIVER SMITH'S WILL. It appears from a statement prepared from the minutes of the maker of Mr. Smith's Will, published in the Amherst Express, that our previous publication of the provisions of that instrument were materially incorrect

With the exception of $10,000 given to the Colonization Society, all the important legacies in the will are confined to eight towns in this immediate vicinity.

The sum of $200,000 is to be paid over, by Mr. Smith's Executors to a board of Trustees, which is not to be appropriated until it amounts to $400,000. A sum of money at 6 per cent. interest doubles in about eleven years and ten months. At the expiration of this time therefore this fund becomes available for its ultimate purposes.

The following are the minutes referred to:

Having constituted a Board of Trustees, Mr. Smith directs his executors to pay over to them the sum of $200,000, which is to be an accumulating fund until it amounts to $400,000.

The $400,000 is then to be divided into three separate funds, viz:

I. A fund of 30,000, which is still to remain on interest for sixty years, and is then to be applied to the establishment of an agricultural school at Northampton.

II. A permanent fund of 10,000, the income of which is to be applied to forward the objects of the Colonization Society; and in certain contingencies the fund itself to fall into the Agricultural School Fund.

III. A permanent fund of $360,000, the income of which is to be applied to four charities, as follows:—

1. The income of $180,000 to be applied for the benefit of indigent boys of good character, orphans having the preference, to be selected by the trustees from the eight towns named. The boys selected are not to be under twelve years of age, and to be bound out by the trustees to respectable families until they arrive at the age of twenty-one years. Each young man is then to be accommodated with a loan of $500, for which he is to give his note on interest, payable in five years. At the end of that time, if the young man still sustains a good character, the note is to be given up, and the principal and interest becomes the property of the individual.

2. The income of $90,000 to be applied in a very similar manner for the benefit of indigent girls; $300 to constitute a marriage portion.

3. The income $45,000 to be applied for the benefit of indigent young women of good character, over 21 years of age, each receiving $50 as a marriage portion.

4. The income of $45,000 to be applied for the benefit of indigent widows, with one or more children.

The residue of the estate, after paying a few small legacies, is made a contingent fund to meet all expenses and pay all losses which may occur in the management of the funds above named; and if the income of the same is more than sufficient for that purpose, the balance to be applied in the same manner as the income of the funds.

Should one or more of the eight towns refuse or neglect to appoint the agent and accept the provisions named, the trust and benefits devolve upon the accepting towns. [Northampton Courier.

☞ On Tuesday, Jan. 13th, Governor Briggs and Lieutenant Governor Reed were sworn into office, and on the same day, the Governor addressed his message to both Houses. The substance of it, as given by the Boston Daily Advertiser, is as follows:—

'The finances of the Commonwealth are in their usually prosperous condition. The receipts into the Treasury for the past year have been $519,358 32, and the expenditures $550,191 59. To meet the excess of expenditures over receipts of $30,833 27 the Treasury has the State tax for 1845, amounting to $65,000, which though not made payable until February of this year was intended for the service of 1845. After paying the excess of expenditures there will therefore remain in the treasury a balance of 34,166 72.

The Governor confidently believes that by the use of this balance, in connexion with a rigid scrutiny of every branch of public expenditures and a curtailment of all their unnecessary items, the current expenses of the year may be met, and the interest on the five per cent. stock of 1842, which falls due this year $38,140 may be paid, without the levy of a State tax for this year

The Governor gives a brief account of the remaining debt of the State and its loans to corporations, which shows them to be in such a condition that they need not, as he says, 'alarm the most timid financier, or give a moment's uneasiness to to the most cautious of our citizens.'

The Governor then adverts to the importance of the 'protective policy' to the labor, capital and prosperity of Massachusetts, and replies to the argument of President Polk's message, by citing from the writings of his predecessors, Washington, Madison, Jefferson and Jackson, passages to show that a protective tariff was considered by them not only a constitutional but a judicious institution. He calls upon the Legislature to 'insist that all the rights secured to the citizens of the Commonwealth shall be acknowledged and respected.'

The address then gives a brief account of the condition of the State Prison, the Lunatic Hospital, and the Institution for the Blind, all of which have been conducted with order, success and usefulness during the past year. In the course of his remarks upon the State Prison, the Governor recommends to the consideration of the Legislature the propriety of reducing the number of capital offences, of which there are now four: Treason, Murder, Rape, and Arson of a dwelling house in the night time. He is of opinion that capital punishment should be confined to cases of murder 'in the first degree,' and recommends a statute division of the degrees of murder.

For information with regard to the militia, the Legislature is referred to the Adjutant General's report.

The School fund now amounts to $810,493. During the past year the sums raised for the support of Common Schools amounted to $576,556, being an increase of $28,000 over the previous year. His Excellency gives some very encouraging views of the state of education, from the report of the Secretary of the Board of Education, and particularly commends this great subject to the attention of the Legislature.

The address closes by the recommendation of a short session, and careful attention to the legitimate objects and ends of good government and right legislation.

DEATH OF DR. SHEPARD. The venerable Rev. Samuel Shepard, for more than fifty years pastor of the Congregational Lociety in Lenox, died at his residence on Monday morning last. He was in his 74th year, and was the oldest settled pastor in the country.

☞ In Congress, on Monday, Jan. 12th, Mr. Fairfield, Senator from Maine, and Chairman of the naval committee, reported a bill appropriating $11,190,000 for that department. The Senate voted 32 to 18 to postpone the consideration of the Oregon bill to Feb. 10th.

In the House the Oregon bill was debated, and nothing of special moment transpired.

☞ There are rumors of a probable war with Mexico, and the apprehensions of a conflict with England seem to be on the increase.

☞ In the Massachusetts Legislature, on Wednesday, the following gentlemen were chosen Councillors, on joint ballot.

John P. Bigelow of Boston,
Edmund P. Tileston of Dorchester,
Samuel Hoar of Concord,
Ebenezer Bradbury of Newburyport,
Charles Russell of Princeton,
Edward Dickinson of Amherst,
Daniel W. Dewey of Williamstown,
James G. Starkweather of Pawtucket,
Charles Marston of Barnstable.

They received 208 votes, the Democratic ticket 56 votes.

John J. Palfrey was re-elected Secretary, and Joseph Barrett Treasurer, of the Commonwealth, by a similar majority.

For the Register.

OBITUARIES.

JOHN A. MUNROE.

In the last Register was recorded the death of Mr. JOHN A. MUNROE of Bradford, a member of the Junior Class in Harvard University. Rarely—if ever—does it note the departure of one of superior worth and promise. It was said, in anticipation of the melancholy event, by one of the leading officers at the College, that of its undergraduates not one could be named whose loss would be greater, in regard to the combined influence of talents, scholarship, character and example. He early in life engaged in the employment of teaching. While thus occupied, he resolved on securing for himself the advantages of a liberal education, and amid the laborious duties of a common school teacher accomplished much of the preparation requisite for entering the University a year in advance,—completing his preparatory studies at Exeter Academy. With his singular purity, sound judgment, kindness of heart, blandness of manner, love of knowledge, and success in the pursuit of it, his collegiate career, was delightful to himself, and attended with respect, affection, and high-raised hopes of his associates and friends. When, in the midst of so much to make life desirable, he was arrested by fatal disease, he resigned without a murmur his earthly prospects. He was supported by an enlightened and liberal faith, which—though not the one in which he was educated—he had yet by diligent inquiry and faithful application made his own. The spiritual world as adapted forever to inform and unfold the soul, was a favorite view with him; and it is cheering to think that he is now and there realizing it—as it cannot here be felt and known. It may be added, as a striking coincidence and as showing his wise and just regard for others as well as himself, that only about four months previous to his decease he had effected an insurance on his life, by which the friends who had afforded him pecuniary aid were secured from loss, and every debt of the kind was cancelled. In this, as in many other respects, he has left a valuable example, and one well worthy of imitation.

MRS. BETSEY RICE.

Died, in Marlboro', on Wednesday Dec. 31, MRS. BETSEY RICE, aged 60.

In the death of Mrs. Rice, her friends have sustained no common bereavement. By her amiable and christian character she secured the esteem and love of all who knew her. In her days of health, she adorned her Christian profession by unobtrusive virtue and humble piety. During her last lingering sickness she was sustained by a filial confidence in God, a serene trust, and triumphant hope. In the full expectation of the fatal termination of her disease, she was yet uniformly cheerful and happy. She begged her friends not to mourn for her, and, at her request, the hymn commencing

'Why do we mourn departing friends,'

was sung at her funeral.

Her family and surviving friends have much to comfort them in the memory of her useful life and the hopes inspired by her happy death.

MRS. HANNAH ROWE AMORY.

Died, at her residence in Franklin Place, Mrs. HANNAH ROWE AMORY, aged 70.

Mrs. Amory was not one of those who take pleasure in ostentatious eulogy, nor indeed were the unostentatous qualities of her own character at all suited to this. But yet it may be permitted to pay a brief, though unavailing tribute to so much excellence, while the impression made by it is still fresh upon us.

More than thirty years have elapsed since the death of her husband, Thomas C. Amory, a name that will be long honored in this community for the integrity, high sentiments of honor, and munificent spirit associated with it, and which is still cherished with the warmest recollection by those now surviving who enjoyed the privilege of his friendship. Left with a numerous family, without the guidance of the friend on whom she had been so long accustomed to lean for counsel and support, Mrs. Amory found in herself resources of which she was probably not before aware. From the moment of her husband's death, she devoted herself with exemplary fidelity to the care and education of her children, and it was her happiness to receive from them in return the homage of truly grateful and affectionate hearts. But her sympathies were not confined to her own household, and she became the centre of a large circle of kindred and friends, who found a welcome hospitality under her roof in the hour of prosperity, and all the alleviations which love and kindness could render in the time of trouble. To those who had no other claims on her, but the ordinary ones of humanity, her hand was ever open, and many a poor heart has been gladdened by the relief made more grateful by the unobtrusive and delicate manner in which it was administered.

The prominent feature in her character, which gave an expression to all the rest, was her love of truth; truth in its most enlarged sense—truth in thought, word and action. She proposed to herself the straight rule of right, and no temptation could have been strong enough to seduce her from it, and no threat to intimidate her. She had that moral courage, which belongs to such a character, and never shrunk from avowing her measures or her motives.—Faithful, constant and true, all knew where to find her; and in doubtful and trying times—and such occur in every domestic circle in the course of years—she was always to be found faithful to her duty, whatever sacrifices it might involve. Such sacrifices seemed to cost little to one who had early learnt the difficult lesson of sacrificing self.

Guided by high principle and an undeviating sense of duty through life, she was able to meet death without terror. She advanced slowly but certainly towards that goal, by that long and lingering malady, under which the spirits too often sink with the decay of bodily strength. But her spirits did not fail her, and she passed through this painful period with the same equanimity which she had shown in health. She had none of the excitability of a morbid temperament which so often causes unnecessary suffering to the mind enfeebled by disease, still less was she disturbed by those gloomy apprehensions which hang around the dying hours of a troubled conscience. Her judgment was as cool and as well balanced in her latter days, as at any previous period. She was not like one who feels the necessity of making up for past insensibility by extraordinary preparation at the last. Her life had been a constant preparation for death; and she looked only upon death as the gate through which, by the infinite mercy of her Creator, she was to enter into eternal life.

AMERICAN UNITARIAN ASSOCIATION.

The Treasurer acknowledges the receipt of the following sums, viz:

From the Auxiliary Association in Templeton,	$11,00
From Rev. Mr. Lambert's Society in E. Cambridge,	90,00
From Auxiliary Association in E. Cambridge,	25,00
From Auxiliary Association in Charlestown, N. H.,	10,00
From the Society for Mutual Religious Improvement in Rev. Mr. Lincoln's Society, Fitchburg,	100,00
From Geo. Webb Esq., of Middletown, Ct.,	2,37
From Rev. Mr. Robbins's Society in Boston,	271,00
From Rev. Mr. Cutler's Society in Peterboro', N. H.,	20,00
From Rev. Mr. Wellington's Society in Templeton,	29,00
From Rev. Mr. Allen's Society in Jamaica Plain, Roxbury,	189,85
From the Benevolent Society in the First Parish in Deerfield,	45,00
From Rev. Dr. Peabody's Society in Springfield,	100,00
From the Auxiliary Association in Groton,	29,00
From the Auxiliary Association in Mendon,	3,00
From a Friend in Boston for the West,	5,00
From Rev. Mr. Emmons' Society in Vernon, N. Y.,	15,00
From the Auxiliary Association in Syracuse, N. Y.,	30,00
From the Auxiliary Association in Rev. Mr. Allen's Society, Marlboro',	50,00
From Rev. Mr. Coolidge's Society, Boston,	335,00
From the Proprietors of Hollis Street Church in Boston, through J. D. Williams Esq.,	1000,00
From Auxiliary Association in Ashby,	3,00

☞ PEACE CONVENTION. A general Convention of the friends of Peace will be held in Mechanic's Hall, in the city of Providence, R. I., Tuesday, the 27th day of January, at 10 o'clock, A. M., to continue two days. Several eminent friends of the cause from Providence, Boston and elsewhere, are expected to address the Convention; and all citizens desirous of Peace are invited to attend and participate.

E. B. HALL,
S. OSGOOD,
S. W. WHEELER,
} Com'ttee.

Papers friendly to the object will please notice the above. j17

☞ REV. GEORGE E. ELLIS, of Charlestown, will Lecture on Temperance at the Tremont Temple, on Sunday evening, at 7 o'clock, by invitation of the Boston Total Abstinence Society.

A collection will be made.

M. GRANT, Pres. B. T. A. Soc'y.
F. R. WOODWARD, Sec'y. j17

☞ A CARD.—The Ladies of the Unitarian Society in Windsor, Vt. would express their sincere thanks for the liberal aid so generously extended to them by friends in Boston in their late effort to furnish a Christmas tree. To such aid they are indebted in a great degree for the accomplishment of their object, the acquisition of funds to furnish the Church about to be erected in that place. j17

☞ TEACHERS' SOCIAL UNION. There will be a meeting of the Union, at Warren st. Chapel, on Monday evening next, Jan 19th, at 7 o'clock.

Question.—What means shall be used to awaken a deeper interest in the Sabbath School, and to obtain a sufficient number of competent teachers?

j17 THOMAS GAFFIELD, Sec'y.

☞ The new Church erected by the First Congregational Society in Rowe, will be dedicated Wednesday, Jan 21st. The services to commence at 10½ o'clock, A. M. j10

☞ The FRANKLIN EVANGELICAL ASSOCIATION are invited to meet at the house of Mr Stearns, in Rowe, on Tuesday afternoon, Jan 20.

j10 WM. L. STEARNS.

MARRIAGES.

In this city, by Rev Mr Gray, Mr Francis P. Babbitt to Miss Amelia B. Spear.

On Sunday last, at Pitts street Chapel, by Rev Dr Bigelow, Mr Luther B. Dow of Portland, to Miss Sarah Ann Lane of Boston.

13th inst, by Rev Mr Waterston, Jacob Hersey of Hingham, to Rachael Hersey of Boston.

13th inst, Mr George M. Haliburton, Jr. to Miss Charlotte Colston.

In South Boston, 28th ult, by Hugh Montgomery, Mr Archibald Ellms to Miss Mary D. Cushing of Stoughton.

In Taunton, 4th inst, by Rev Mr Brigham, Mr Alexander W. Aitken, late of Cashalton, Surry, England, to Miss Sophia L. Cook, 4th daughter of Mr James Cook of T.—all late of England.

In Springfield, 5th inst, by Rev Dr Peabody, Mr John L. King, of the firm of John Curtiss & Co. to Miss Caroline M., daughter of Chester Harding, Esq.

In Belfast, Me, 8th inst, Mr Charles H. Miller to Miss Isabella C., daughter of John S. Kimball, Esq.

In Campton, N. H., 1st inst, Francis S. Thompson, Esq., Attorney at Law, to Miss Laura, daughter of Samuel Emerson, Esq. all of C.

In Killingly, Ct., by Rev Mr Phelps, Mr LeRoy Hackette of Boston, to Miss Eliza Ann, daughter of David Dow, Esq. of Somerville, Mass.

DEATHS.

In this city, 10th inst, Mrs Elizabeth, widow of the late Francis Watts, 55.

11th inst, Isaac Dodge Hooper, 36.

11th inst, William F. Keyes, 22.

In Charlestown, 14th inst, Nancy H., wife of Mr Stephen V. R. Bridgeman, 27.

In Watertown, 12th inst, Hannah M. Learned, 23, daughter of Col Thomas Learned.

In Andover, Mr Isaac Mace, 53.

In Gloucester, 30th ult, Mrs Mercy Rogers, widow of the late John G. Rogers, Esq. 75.

LIFE OF WARE. Memoir of the Life of Henry Ware, Jr., D.D., by his brother, John Ware, M. D., 1 vol, 12mo, pp 496, with two Portraits—bound in neat cloth.

Published by JAMES MUNROE & CO., 134 Washington, opposite School street. j17

SCHOOL FOR YOUNG LADIES. The subscriber would give notice that he has removed his School from Suffolk Place, to the room recently occupied by Mr. Abbott, under Park street Church.

Any information respecting the School will be given on application at the School Room, or at the Bookstore of B. H. Greene, Esq., 124 Washington street.

GEO. EATON.

REFERENCES.—Rev. E. S. Gannett, D.D.; G. B. Emerson, Esq.; Hon. Jonathan Chapman; Hon. Albert Fearing; William Dehon, Esq., Boston.—Rev. W. B. O. Peabody, D. D., Springfield.

jan17 epis6t

CHAPEL LITURGY. A Liturgy for the use of the Church at King's Chapel in Boston; collected principally from the Book of Common Prayer.—Fifth edition; with Family Prayers and services, and other additions, by F. W. P. Greenwood, D. D. in fresh bindings, plain and gilt.

Published and for sale by JAMES MUNROE & CO., 134 Washington st., opposite School street. jan17

DEPOSITORY
OF THE
AMERICAN UNITARIAN ASSOCIATION,
AND OFFICE OF
REV. CHARLES BRIGGS, GEN. SECRETARY,
AT
CROSBY & NICHOLS'S,
118 Washington street, Boston.

C. & N. have for sale all the publications of the A. U. A. A liberal discount made to those who buy for distribution. jan17

CASSIUS M. CLAY'S PAPER, THE TRUE AMERICAN. Subscriptions for this paper are taken at the Bookstore of Messrs F. H. WEBB & Co. No 39 Washington street, Boston.

Terms $2,50 per annum, payable in advance; or $10 for five subscribers to one address.

All communications must be addressed, postage paid, to CALEB HARTSHORN,
jan17 Agent for the New England States.

TEETH
INSERTED ON A NEW PRINCIPLE,
AND ON
UNUSUALLY FAVORABLE TERMS.

DR. MORTON, No 19 Tremont Row, at the former office of Wells & Morton, is induced from strong considerations (that he is really in possession of the most valuable inventive that has ever been made either in the dental art or any other wherein personal comfort is much concerned) to make known by advertisement, the new invention for supporting Teeth in the mouth, it being a method which is not in general use and one that enables him to make a perfect fit render them useful and ornamental, being subject to none of the difficulties or objections that usually attend artificial Teeth, such as moving about, cutting the jaws, or to the great mortification of the patient, dropping down and shaking about.

Being fully aware of the light upon which the mere assertions of the advertiser is justly looked upon at the present crisis, I should be very reluctant to come before the public with these strong assertions were it not that I am willing to have my method tested by all who desire it, upon such terms as I think no candid person can make the slightest objection to.

Being convinced that when this principle of inserting Teeth shall become more generally known, and thoroughly appreciated, that the countenances of thousands will be brightened up and freed from wrinkles, and that I shall have the satisfaction of bringing it more immediately before the public.

I have now determined to insert Teeth, until further notice, without receiving compensation when they are inserted for anything except the cost of constructing them until the expiration of 3 or 6 months, or until sufficient time has elapsed to give the patient an opportunity of satisfying themselves whether this principle is really valuable and superior to any other method of inserting Teeth, at which time the compensation will be required that is previously agreed upon.

OPINIONS OF THE PRESS.

[From the Christian Register.]

The publisher of this paper had an opportunity of witnessing an operation performed by Dr. Morton, which the Transcript gives the following description of.

[From the Transcript.]

DIFFICULT OPERATION.—Dr. Morton has recently performed a difficult operation upon a young lady successfully. The nature of the case without going into particulars, was a Cleft Palate. The operation proved entirely satisfactory to the young lady operated upon, and will enable her to speak and articulate distinctly.

[From the Post.]

EXTRAORDINARY OPERATION.—We are happy to notice an operation performed by Dr. Morton. A four pound weight was attached to the plate, and raised from the floor, the plate remaining firm in its place. The patient can be seen, and will, with others who saw the operation, testify to the facts.

[From the Times.]

TEETH.—There can be no mistake about the invention of Dr. Morton, No 19 Tremont Row, for the name of Dr. Charles T. Jackson is the very best authority which could be produced. Those who prize a good set of Teeth, will not fail at least, to call and examine specimens of work on this new plan.

[From the Mail.]

DENTAL SCIENCE.—We saw a few days since an entire new set of artificial Teeth inserted for a lady, by Dr. Morton, 19 Tremont Row, that defied the most critical observer to detect from the original. In the case above referred to, the lady experiences no difficulty whatever, in mastication nor is her speech affected in the slightest degree.

[From the Transcript.]

Dr. Morton, Dentist, No. 19 Tremont Row, has taken the right course to introduce his invention, by producing the result of Dr. Charles T. Jackson's analysis with his own signature.

[From the Gazette.]

Dr. Morton, 19 Tremont Row, has made a great improvement in mechanical dentistry. We have seen a whole upper set of teeth, and we consider the style and finish to be a little superior to any we ever saw, and with the additional strength afforded by this mode of finish, we think it a very great improvement over the old method.

[From the Post.]

OPERATION PERFORMED BY DR. MORTON, 19 TREMONT ROW, UPON A YOUNG MAN, AGED 23.—The nature of the case was Hair Lip, Cleft Palate, deficient palatine arch, and nasal septum. Here is a man with a whole upper row of teeth, and an entire new roof to his mouth, so ingeniously and naturally placed in his head as to afford him all the advantages derived from those parts in a perfectly formed mouth; and this, too, without inconvenience.

[From the Emancipator.]

A TRIUMPH OF ART.—We witnessed on Saturday, a very satisfactory triumph of the dental art over a sad deformity, in the case of a young man. He was born with a hair lip, and without a palate. Dr. Morton had fitted him with an artificial roof of the mouth, palate and front teeth, not only hiding the deformity, but restoring, or rather creating a faculty of articulation. It is like adding a new sense or a new life.

[From the Evening Gazette.]

SUCCESSFUL OPERATION.—We had an opportunity lately of examining an operation performed by Dr. Morton, a skillful dentist of this city. The result was highly satisfactory to the patient. By introducing a gold plate or piece of mechanism to which the three front teeth, a palate and roof are attached, the person is able to articulate the alphabet.

ENLARGEMENT OF THE CRISTIAN EXAMINER. On the first of January, 1846, will be commenced a new volume of The Christian Examiner and Religious Miscellany.

The Examiner for 1846 will be enlarged by the addition of *twelve pages to each number, or seventy-two pages in the year*, without increase of price, and on account of this improvement the publisher respectfully asks an increase of patronage.

Rev Drs Lamson and Gannett will continue to edit the Examiner.

Contents of No. CXXXIII for Jan. 1846, to be published on Thursday next.

Art 1. St Augustine and his Times.
2. Rev John Andrews, D.D.
3. New Hymn Books.
4. Duty of American Women.
5. On Christian Union.
6. Stuart on the Old Testament.
7. Christianity without Christ.
8. Life and Character of Dr Ware.
9. Plato against the Atheists.
10. Prisons and Prison Discipline.

Notices of Recent Publications.
Intelligence.
Editors' Notice, &c. &c.

d27 WILLIAM CROSBY, Publisher,
118 Washington st.

FURNITURE WAREHOUSE.—ON THE CASH SYSTEM. *BEAN & WILLIS*, No 12 Canal Block, Blackstone street, near Hay Market Square, offer for sale an extensive assortment of FURNITURE, of all kinds

POETRY.

[For the Register.]

LINES TO MY BROTHER G****E, WITH A COPY OF THE PILGRIM'S PROGRESS.

The virtuous 'Christian', on his pilgrimage
Armed with the Truth—Vice never feared to engage,
But trusting God, with Faith, and Suffering, bought
The Happiness his soul so long had sought.
Go—follow his example; 'watch and pray,'
And Life shall teach thee lessons every day
Of Meekness, and Humility, to bear
The Good, and Evil falling to thy share.
Go, be the minister of 'Life, and Light,'
Foe to the Wrong, and Champion of the Right,
Preach to the World the Gospel of thy Lord,
'Fight the good fight' with Love's subduing sword.
Go—live a 'Godly Life,' thy Faith shall win
Peace in the World without, and World within.

New York, Dec. 25, 1845. F. G. C.

IMPERFECTION OF HUMAN MISERY.

BY REV. JOHN KEBEL.

PROV. xiv. 10.—'The heart knoweth his own bitterness, and a stranger does not intermeddle with his joy.'

Why should we faint and fear to live alone,
Since all alone, so heaven has will'd we die,
Nor even the tenderest heart, and next our own,
Knows half the reasons why we smile and sigh?

Each in his hidden sphere of joy or woe
Our hermit spirits dwell, and range apart;
Our eyes see all around, in gloom or glow,
Hues of their own, fresh borrow'd from the heart.

And well it is for us our God should feel
Alone our secret throbbings: so our prayer
May readier spring to Heaven, nor spend its zeal
On cloud-borne idols of this lower air.

For if one heart in perfect sympathy
Beat with another, answering love for love,
Weak mortals all entranced on earth would lie,
Nor listen for those purer strains above.

Or what if Heaven for once its searching light
Lent to some partial eye, disclosing all
The rude bad thoughts, that in our bosom's night
Wander at large, nor heed love's gentle thrall?

Who would not shun the dreary uncouth place?
As if, fond leaning where her infant slept,
A mother's arm a serpent should embrace:
So might we friendless live, and die unwept.

Then keep the softening veil in mercy drawn,
Thou who canst love us, though thou read us true;
As on the bosom of th' aeriel lawn
Melts in dim haze each coarse ungentle hue.

So too may soothing Hope thy leave enjoy
Sweet visions of long sever'd hearts to frame;
Though absence may impair, or cares annoy,
Some constant mind may draw us still the same.

We in dark dreams are tossing to and fro,
Pine with regret, or sicken with despair,
The while she bathes us in her own chaste glow,
And with our memory wings her own fond prayer.

O bliss of child-like innocence, and love
Tried to old age! creative power to win,
And raise new worlds, where happy fancies rove,
Forgetting quite this grosser world of sin.

Bright are their dreams, because their thoughts are clear,
Their memory cheering; but the earth stain'd sprite,
Whose wakeful musings are of guilt and fear,
Must hover nearer earth, and less in light.

Farewell, to her, the ideal scenes so fair—
Yet not farewell her hope, since Thou hast deigned
Creator of all hearts! to own and share
The woe of what Thou madest, and we have stain'd.

Thou knew'st our bitterness—our joys are thine;
No stranger Thou to all our wanderings wild;
Nor could we bear to think, how every line
Of us, thy darken'd likeness and defiled,

Stands in the full sunshine of thy piercing eye,
But that thou call'st us brethren: sweet repose
Is in that word—the Lord who dwells on high
Knows all, yet loves us better than He knows.

IT SNOWS! IT SNOWS!

BY MISS H. F. GOULD.

It snows! it snows! from out the sky,
The feathered flakes, how fast they fly,
Like little birds, that don't know why
They're on the chase, from place to place,
While neither can the other trace.
It snows! it snows! a merry play
Is o'er us on this heavy day!

As dancers in an airy hall,
That hasn't room to hold them all,
While some keep up, and others fall,
The atoms shift, then, thick and swift,
They drive along to form the drift,
That weaving up, so dazzling white,
Is rising like a wall of light.

But now the wind comes whistling loud,
To snatch and waft it, as a cloud;
Or giant phantom in a shroud;
It spreads! it curls! it mounts and whirls,
At length, a mighty wing unfurls!
And then, away! but, where, none knows,
Or ever will.—It snows! it snows!

To-morrow will the storm be done;
Then, out will come the golden sun;
And we shall see, upon the run
Before his beams, in sparkling streams,
What now a curtain o'er him seems.
And thus, with life, it ever goes;
'Tis shade and shine!—It snows! it snows!

MISCELLANEOUS.

NEW ENGLAND CELEBRATIONS.

The influence of New England is seen in the adoption of its customs, such as the Thanksgiving anniversary, in State after State. It has been still more strikingly manifested, recently, in the celebration of the anniversary of the landing of the Pilgrims. We present a summary of two of these celebrations, in the following extracts from the accounts that have been published of them.

As we cannot give all that was eloquently said, on this occasion, at Plymouth, and at Washington, we can find room only to put on record, in our paper, the following extracts. In the course of his introductory speech, Judge Warren, the President,

'Bade his hearers welcome in the name of the Pilgrim Society. A society which had no other object or motive than to perpetuate the memory of our forefathers; which had no honors to bestow, no funds to lavish, no ambition to gratify; which had no praises even for the living; whose laudations were only for the dead, whose laurels were bound upon the grave. A society whose members assembled for a great and solemn purpose; in the words of Cotton Mather who 'gathered themselves together to consider the place whereon, the manner wherein, and the man whereby the colony was settled.' He proceeded to observe that all present, of whatever belief or opinion, came there in the spirit of deep reverence for the character of the Pilgrims. For himself, he came to do honor to the men who had done for him what he was afraid he should not have the generosity to do for others, nor the courage to do for himself. He took a brief view of the settlement of Plymouth as a historical event, contrasted the different classes of such events, and by way of illustration referred to the great difference between the consideration given at the time to two simultaneous events—the embarkation of the Pilgrims and the commencement of the thirty years' war—and the infinitely vaster difference between the consequences of those events. After some remarks as to the cause which brought his hearers together, he said they stood on probably the most remarkable spot mentioned in history. There were many places where great deeds had been done, or acts of solemn import performed. But here was something even additional to this. The birth-place of a nation was on this very spot. One additional tomahawk on this shore, one degree of heat or cold, more or less, in this place, might have extinguished an empire. The savage who looked out, on that Sabbath whose anniversary was yesterday, over the very bay we now gazed on—beheld in the strained, shattered, frail Mayflower—now immortalized in history—all the beginning of a mighty nation. So that bending here over the graves of great men, we were literally standing by the birth place of a great nation. He would detain the audience no longer than to propose the toast they had long anticipated—

Our Forefathers—While their blood warms, may their memory quicken and their spirit animate, our hearts.

From Governor Everett's speech we take the following passages.

'If in rising to address you I begin with an apology, I hope I shall not be thought to do so, merely in compliance with the custom alluded to by our friend, (Mr. O. W. Holmes) who has just afforded us so much pleasure by his beautiful and appropriate poem. I came to the hall in a state of severe indisposition, exhausted by necessary abstinence, and with an aching head. But when I contemplate these affecting memorials, [the kernels of parched corn, laid by each plate,] of the sorrowful straits to which our fathers were reduced, in the dreadful winter which succeeded their landing. I gather strength from their weakness, and the aching head is cured by the warm and grateful heart.

I have another reason, sir, for unaffected diffidence. Since I have been at this table, I have in common with you, listened to a strain of eloquence [alluding to Mr. Choate's speech,] which must have made you all wish to close your ears on any other voice, as it has made me willing to shut my lips forever. But I may not decline the duty of thanking you for the kind manner in which you have presented me to the company; and it would be churlish in me to allow myself to be prevented by anything short of absolute inability, from endeavoring to contribute my mite, however humble, to the interest of the occasion.

In reference to my late official capabity, to which you have made so flattering an allusion, I will only say that I felt that I was, in the first instance, sent to England to do the public business, to the best of my ability, and that after that was discharged with fidelity to my own country and government, if I could do anything unofficially, to promote a good understanding and kind feeling between the two countries, that also was a duty in the next degree. I felt that there is something in the relation between these two great free States different from anything which history records of any two other countries. That there is something without precedent in the rapid growth, youthful maturity, and early political separation of the colonial empire, and in the strong sympathies of common origin, religion, language, and literature, which, notwithstanding that separation continue to unite us to the parent country. I could not contemplate these relations without wishing that they might still form the basis of a friendly understanding between us, for our mutual benefit, and for the common benefit of the civilized world. I desired most ardently that these friendly relations should be strengthened, believing that Great Britain and the United States were the two countries on the face of the globe capable of doing to each other the greatest good in peace and the greatest harm in war. For this reason also I rejoice to add, without trenching on ground forbidden in this company, and especially to me, that notwithstanding the somewhat critical state to which the controversy between the two Governments has arrived, I believe it is still capable of a friendly settlement, on terms equally honorable to both parties.'

'No, sir, the condition of the Pilgrims at Leyden, with the exception of their freedom of conscience—a grand exception, it is true—to them it was everything—was one of unmitigated severity, beneath which the elders bowed and the children pined and sunk. They had fled under circumstances of extreme hardship, chiefly from Lincolnshire and the neighboring counties of England. Accustomed at home to agricultural pursuits, they were obliged in Holland to employ themselves, under every disadvantage in the various handicrafts. Families in that forced emigration had been divided. Strange manners and a foreign tongue cut them off from the social charities of life. They were permitted to worship God according to the dictates of their consciences, and yet, though they were of the class of Christians who entertain the most sincere views of that simplicity, which belongs, to the worship of the Great Being who dwelleth not in temples made with hands, yet they were *men;* they must have tho't with yearning hearts of the time-hallowed churches of their native land. No part of England more abounds in them, than the counties from which the fugitives at Leyden chiefly came, and among them all, I might say among the parish churches of England, there is not a finer than the church at Boston, almost a cathedral in size, and unsurpassed by any of its class in the beauty of its architecture. I went many miles out of my way to behold this venerable pile—and while I mused beneath its arches, ascended its grand tower, and stood before the altar at which Cotton ministered, I gained new impressions of the Christian heroism—the spiritual grandeur of the men—who turned their backs on all this sacred grandeur and beauty—as well as on all the comforts and delights of civilized life, that they might freely worship God in cabins and garrets, under exile and penury in the old world, and in the face of the gaunt terrors of this unsubdued wilderness.'

'But I have taken up, to the full, the time which falls to my share, in a company containing so many to whom we would all gladly listen. I will only add the expression of my satisfaction, that there is present so large a representation of the sons of New England from other States. They will feel with peculiar force that the character of the pilgrims is a precious inheritance for united America. I rejoice to believe that this feeling is not confined to their descendants. Our earlier and our later history contains the record of eventful scenes, in which all the various elements of the national character have been happily felt, in the vigor and temper of the public councils. Different as they were in the causes and principles of their colonization, it would be easy to show, without a stretch of ingenuity—that the three great classes of settlements, the Southern, the Northern, and Central, have afforded to each other strength, consideration and stability; that in human probability they could not have stood and prospered,—certainly not to the same extent,—alone. In the great revolutionary and constitutional crisis, the harmonious action of old Virginia and old Massachusetts, and the groups of States that followed their lead respectively,—was the ark of our safety. Since those eventful days, another great sectional interest has been aided to the Union in the West, carrying with it the principles both of contrast and assimmilation which exists in the older States. The historian of America (Mr. Bancroft) calculates one third part of all its citizens, however dispersed, are of pilgrim descent. May we not without partiality say, that to whatever portion of the common inheritance they are called, they will have no reason to be ashamed of their origin; and that the warmest local patriotism can form no wish more auspicious for the younger members of the republic, than that they may grow up on the good old foundation, to which this day and this spot are sacred.

The natural products of the earth vary with its latitude, and every climate has its growth. There is but one soil on which national prosperity and greatness can flourish:—and that is the soil of justice and truth;—the Hand which conducted the Mayflower across the pathless wilderness of waters, is the only hand which can with safety guide the Caravan which laden with the destinies of future states, is even now winding its way across the desert, to the rocky portals of the western mountains.

I do not mean, Mr. President, to indulge in extravagant eulogy. I am not blind to the imperfections of the pilgrims. I mourn especially that they did not recognize in others, the rights they asserted for themselves. I deplore their faults, though the faults of the age. I am grieved that in pursuing the simplicity of the gospel, they could not have imbibed more of its lowly meekness. But so often as I revert to this painful contemplation, I am checked by the doubt, whether the great work could have been done by softer instruments. I doubt whether we have a right, living as we do, in ease and luxury, to take for granted, that this heavy burden could have been borne by more delicate frames and gentler tempers. By their fruits ye shall know them. Not by the graceful foliage which dallies with the summer breeze;—not by the flower which fades with the perfume which it scatters on the gale;—but by the golden, perfect fruit, in which the mysterious life of the plant is garnered up,—which the genial earth and the kindling sun have ripened into the refreshment and the food of man, and which, even when it perishes, leaves behind it the germs of continued and multiplying existence.'

At the Washington celebration many excellent speeches were delivered by distinguished men. From Judge Woodbury's we take the following extract.

'I do not say, then, look here, in the capital of the nation, to the Senate Chamber and the House; or look to the professional ranks of every State in the Union, on the bench as well as at the bar; or look to the tillers of the soil on the Western prairies, or the sinewy arm of the mechanic in every city of the Union, and there find useful grafts from the parent stock in New England, sending forth vigorous shoots and bearing rich fruits: but I say, look wider and higher, far beyond our own national limits.—Some of the sons of the merchant princes of New England are seen on 'Change in London, or dealing with the Hong Kong millionaire in China, as regularly as in State street in Boston! and, to show how beneficial is this enterprise, and how high their character is appreciated in other walks of life in various quarters of the world, permit me to mention one or two illustrations, connected with my native State.

At this moment an emigrant from the shores of the Winnipiseogee Lake, in New Hampshire, holds a high rank in the navy of Russia. Another, from the same State, has manufactured cannon for the Sublime Porte, in the dock-yards and armories of Constantinople; and within a month I parted with one of her hardy and intelligent mechanics, on his way to Mexico, where he and his family have built cotton manufactories, more than five hundred miles west of the capital of Montezuma, on rivers that tumble into the Pacific. Ask, likewise, who established the great stage lines in that kingdom, and you will find it was another emigrant from the mountains of the Granite State, and that the carriages which now run over the ground where Cortez marched to victory were built either on the banks of the Merrimac or the Hudson

It is unnecessary to enlarge on this; but be assured, sir, it is a higher motive than sectional vanity that leads me to allude at all to it. Such reminisciences not only turn our minds back with affection to our fatherland—'the heart untrammelled fondly turns to thee'—but they serve to keep alive a proper estimate of her wise institutions. They tend to diffuse them. The germs of a higher and better civilization, not only for this continent, but the world, are believed to be contained in her free schools, free churches, and free suffrage. Wherever, then, to climes however remote, these are carried with her sons, like household gods, their excellencies soon become duly prized, and will in time leaven millions.'

'Mr. Cass, in rising to respond to the toast just given, said that he had not come here to make a speech; he was totally unprepared, and must insist on being excused. He proceeded, however, briefly to advert to the fact that his early boyhood had been spent in New England, and that having early removed across the Ohio, he had lived to see what was once an unsettled wilderness become the home of three millions of people, increasing hourly in numbers, power, and greatness. He had passed the first portion of his life on the extreme verge of civilization, and from habit and in all his feelings he was a *Western man.* He had come to this meeting not to make an address, but simply to interchange congratulations with the children of the Pilgrim Fathers, and join with them in testifying his regard to their memory. Like most of those around him he was a son of New England—a country which made but little show upon the map, but from which had issued as much of intelligence and of high moral principle as distinguished the character of any people, and whose brilliant actions constituted a large portion of our national history. They had contributed their full share to whatever now distinguished us as a happy and a prosperous nation. Their hills, indeed, were rugged, but their hearts were sound, and their character had become synonymous with religion and patriotism.

Though now an inhabitant of the banks of the great lakes, he should ever look with filial reverence and love toward the town of his nativity; and though now late in life, the associations of his early youth rose in his bosom, and recalled the memory of many with whom his boyhood had been spent. He remembered a Buckminster, whose devoted piety and fervid oratory had won him the attention and devoted attachment of so large a number of his countrymen. He could recall a Saltonstall, the promise of whose early years had since been so nobly redeemed, but who had followed the first to a lamented grave. A third still survived, and was now a guest at their table, [understood to refer to Mr. Webster,] and whose force of intellect and whose matchless eloquence had secured for him an undying renown. Long might he continue to fill a distinguished place in the councils of his country. [Great cheering.]'

Later in the evening, the following toast was given—

The City of Boston—Equally far-famed for the virtue and intelligence which is there so widely diffused, as for some of her *tea-parties* in the olden time.

To this sentiment Hon. D. P. King, of Danvers, member of the House of Representatives, in the absence of Col. Winthrop, responded in a spirited and elegant speech, which the correspondent of the Boston Post states was received with 'immense cheering.'

[Correspondence of New York Observer.]

Among the Arabs, much importance is attached to genealogy, and family traditions are religiously preserved; so that to understand the present power of Abd-el-Kader, we must go back to his ancestors.

It would seem that Abd-el-Kader is descended from a famous person named *Muley Abd-el-Kader*, who lived soon after Mahomet. This bigoted Mussulman has for a thousand years been venerated by the Arab tribes. He lived a long while in a cell, in the neighborhood of Bagdad. The Mahometans relate that he often passed whole days upon the top of a pillar, standing on his left foot, taking no nourishment but some drops of rain. They add that Mahomet ended his extraordinary career, by taking to heaven Muley Abd-el-Kader Throughout the province of Oran this holy Mussulman is honored as a prophet. It is said that he watches over the crops, over cattle and over women when their husbands are absent in war. It is easy to see how favorable this popular belief is to the ambitions schemes of the new Abd el-Kader, and how much it serves to strengthen his authority.

His father, named *Mahhi-Eddin* was also a man of great reputation among the Arabs.—He was versed in Mahometan theology, and at the same time he had a singular faculty to fascinate the imagination of his disciples. The house of Mahhi-Eddin became a place of pilgrimage for all the devotees of the country.—They brought there twice a year money, wool, cattle and sheep, forming a rich treasure which enables Abd-el-Kader to pay a numerous army. His mother. *Zilla-Zohara*, is the only Arab who can read and write. She has also, according to the popular belief, supernatural qualities.—Every one extols her wisdom, intelligence and goodness.

Such are the elements of Abd-el Kader's good fortune. His body is naturally feeble and diminutive; but he invigorates it by constant exercise. He is skilful in wielding arms, and can mount the most refractory horses. Besides these physical accomplishments, he has acquired, under an eminent teacher, a knowledge of law, religion, geography and astronomy. At fifteen years of age, he was committed to a celebrated professor at Oran, who taught him political science. But what most drew to him the veneration of the Arabs, was his deep devotion. From his youth, Abd-el Kader would seem to have been always absorbed in profound meditation. He took no part in the pleasures of his companions. He seldom opened his lips: and when he spoke, it was to utter a sentence from the prophet. His eyes fixed on the ground, fingering the beads of a chaplet, always self-possessed, thoughtful, and collected, he soon acquired the reputation of a saint.

The countenance of Abd-el-Kader is pale, and his grave features resemble those of a monk of the dark ages. His look is mild, expressive and penetrating. His bearing is dignified.—All is marked by that imposing gravity which exerts so much influence over uncivilized nations.

Even before the arrival of the French in Algiers, his authority had excited the distrust of the Turkish government. He was imprisoned with his father at Oran But it would seem that Abd-el-Kader, though very young at this time, knew how to disarm by his eloquence the anger of the day of Algiers. He obtained his liberty on condition that he should leave the country for some time.

At the end of two years, his father and himself returned into the province of Oran. They had made the pilgrimage to Mecca, a new title to the veneration of Arabs. The father of Abd-el-Kader then gave an account of a pretended miraculous vision which had revealed to him the great destinies of his son. He said that one morning, after a night devoted to prayer and fasting, he had seen come down from heaven old Muley Abd-el-Kader, resplendent with light and glory, who brought him an enchanted apple, and that his son, after eating this fruit, had received a divine call. This fable, absurd as it was, was believed by the Arabs.—Abd-el-Kader, always silent, addicted to study and to the practice of religious austerities, became the object of universal respect. Every day a crowd of pilgrims gathered round his tent and rejoiced at the privilege of seeing him at his prayers.

Such was the state of things when the French soldiers arrived in Africa. They heard for the first time in 1832 the name of Abd-el-Kader, when they were all at once attacked at Oran by hordes of fanatical natives, who faced death without the least hesitation. These unhappy men fell by hundreds before the gates of the city, having been excited to madness by their young chief Abd-el-Kader. He himself displayed also in this instance the utmost valor.—His horse was killed under him, and his bloody turban is preserved as a relic.

After this expedition, Abd-el-Kader was formally chosen *Sultan of the Arabs*, the 28th September 1832. Some chiefs of inferior order, probably at his suggestion, testified that Mahomet had directly commanded them to choose him to drive out the French. All the ceremonies of religion were employed to increase the pomp at this election. The Arabs are firmly persuaded that the appointment of Abd-el-Kader is the work of their prophet and that old Muley comes every day to visit him in his tent.

The public in France suspect the English government of indirectly aiding the plans of Abd-el-Kader, by allowing him supplies of arms and ammunition. This charge is not supported by positive proofs. The thing, however, is possible. With all the *cordial understanding*, which official documents announce between the two nations, the cabinet of London is not probably sorry to see the French armies engaged in a long and difficult war. Two facts are certain: one, that Abd-el-Kader has an accredited agent with the English authorities at Gibraltar; the other that his soldiers have muskets of British manufacture.

When this Arab chief had disposed every thing for war, he rallied his troops and marched against us with great intrepidity. I will not mention the particulars of this war which has lasted several years, and still continues.—France sends to it her most illustrious generals, her best soldiers, her bravest officers, her amplest military supplies. Eighty thousand men have been sent upon the African soil, and a sum of a hundred millions of francs has been expended from the treasury. The French battalions have performed prodigies of valor; but Abd-el-Kader does not abandon wholly his enterprise. When he is too hotly pressed by our troops, he flees into the desert, or the rugged mountains, or to the empire of Morocco; and there protected by a devoted population, he repairs his losses by calling around him new fanatics. So that all is to be done again.

Last year, his affairs seemed to be desperate. The chiefs who had fought for him were killed, or fled. The Arabs were almost all subjected to our rule. Abd-el-Kader, hunted from city to city, from mountain to mountain, must have believed that all was over with him. A few hundred horsemen, two or three companies of infantry, were all the force left at his disposal. The victories of the French in Morocco utterly discouraged him. Well informed persons say that Abd-el-Kader had resolved to renounce political affairs, and devote himself exclusively to religious practices. But his hopes revived at the treaty signed by the French government with the Emperor of Morocco. What a serious and unpardonable fault was this treaty!—After two great victories like those of Ysly and Mogador, when the Emperor of Morocco, humbled, vanquished, sued for peace on any terms, the cabinet of Paris consents to sign, to please England, a convention furnishing no security for the future! It does not provide for the expulsion or imprisonment of Abd-el-Kader!—We have lost in one day the fruit of all our victories, and what torrents of blood must again flow in the sands of Africa, owing to the weakness and short-sightedness of our government!

Abd-el-Kader has sent among the Mohametan tribes priests to revive all the old hatreds against the French. An unhappy circumstance has aggravated their fury. You have doubtless read in the journals the horrible massacre of *Dahra.* Our soldiers burnt and butchered without pity in a cave several hundred Arabs, men women and children. Horrible atrocity! which has degraded the French army to a level with barbarians! Never were the rights of humanity so basely outraged! When the news of this massacre was known among the Mussulmans, it excited every where a shudder of horror and a cry for vengeance. Abd-el-Kader profited by it to recruit thousands of soldiers, and already a host of Frenchmen have expiated the crime committed by their cruel officers.—Blood calls for blood, and Providence ordains that nations shall atone for crimes committed in their name.

Marshal Bugeaud, as I have said, has returned to Algiers. He is now at the head of ninety thousand men. Napoleon had not so numerous an army when he fought against the Austrians in Italy. Mr. Bugeaud is certainly a brave and intelligent soldier. He is perhaps the only one of our generals who has inspired the Arabs with serious and lasting dread. He knows the manners and feelings of the inhabitants; he can govern them by his firmness. But Marshal Bugeaud lacks several qualities necessary to the founder of a colony. He is fickle, capricious, whimsical in his notions He has a ridiculous vanity, and pretends to set himself above the government of the mother country.—He does not bear contradiction. Lately, he published in the newspapers an impertinent letter against the ministers of Louis Philippe. Such insubordination endangers the prospects of Algiers.

This attempt at colonization is very difficult. Of all the nations in the world, the Arabs are perhaps the most strongly attached to their old traditions. They are nearly the same now as they were in the days of Abrahsm, or of Moses. The same social and domestic manners, the same prejudies, the same notions, the same spirit of independence. The Carthagenians, the Romans, the Northern barbarians conquered without changing them. Mahomet rather adopted their religion than gave them a new one. Ages seem to pass over the Arabs without affecting them; and while in our European countries, every generation presents a new character, a hundred and twenty generations have succeeded one another in Arabia, preserving the same physiognomy.

How then could we expect, after a brief away of fifteen years, to have exerted a great religious and moral influence over the natives of Africa? It was wholly impossible. Many intelligent men propose to pursue an entirely different plan from what has been done hitherto.—They think that the only way to found in Algiers a durable colony is to induce emigrants from France and other countries of Europe to go there not by hundreds but by thousands.—'When there shall be,' they say, 'in Africa four or five millions of Christian colonists, the Arabs will form only a feeble minority who will be quiet.' Very true; but how will you transport into the colony of Algiers this vast multitude of emigrants? how furnish them with all they will need in the commencement of the establishment! It would cost more than half the revenues of France. Marshal Bugeaud has conceived another plan; he would found only military colonies by distributing over the whole territory two or three hundred thousand soldiers with their wives and children. But this is a gigantic enterprise, from which the nation recoils.

The prospects of Algiers are still covered with a thick veil. Let us hope that divine Providence will prepare the way, and that Christianity will at last plant its standard upon that land of Ham.

NEW FALL & WINTER GOODS.
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WE have received by the recent arrivals of the French packets at New York, and the British steamers at this port, a full assortment of new styles of desirable goods for our Fall sales. Our long experience, and acquaintance with articles in our line, and our facilities for obtaining our stock at the lowest rate, enables us to offer our customers every article at as low a price as they can be obtained at any other store.

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We have an extensive assortment at retail, consisting of a larger and richer stock of SILKS than we have ever before offered. It is impossible to describe all of the various styles in an advertisement, without making it very long. We have Rich Heavy Dark Colored Silks, for CLOAKS and PELISSES. Light and Dark styles in great variety, for STREET DRESSES. Rich Light Col'd do, for EVENING DRESSES.

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We have a large stock of the same styles of Goods that are in our Retail Rooms, which we offer at wholesale, for cash or short credit, at a small advance.

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We shall now be prepared to supply Societies with either edition, and those about changing are respectfully requested to send to us for copies.

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THOSE on the eve of House-keeping will find at this establishment every thing appertaining to a well furnished kitchen, (the foundation of all good house-keeping,) with catalogues of his extensive assortment to facilitate in making a judicious selection.

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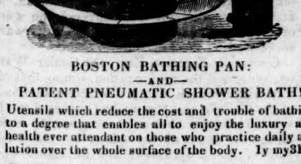

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Utensils which reduce the cost and trouble of bathing to a degree that enables all to enjoy the luxury and health ever attendant on those who practice daily ablution over the whole surface of the body. 1y my31

PRACTICAL DENTISTRY. At the old and celebrated dental establishment of Dr S. STOCKING, No 266 Washington street, corner of Avon Place, Boston. The public are assured that at the above place, every branch of surgical and mechanical dentistry, is in full tide of operation, and at prices too, fifty per cent less, than operations of equal value, can be had, in this, or any other city in the nation. The many valuable improvements, that ingenuity and skill have brought out at this establishment, render it one of the best resorts for dental operations in the whole country. While the profession are generally satisfied with theories, and modes of treatment, that have long since been laid aside as worthless; having no claim on the confidence of an enlightened community, Dr S. has the satisfaction of saying, that his present mode of operation challenges the most rigid tests, that pathological science can bring for its overthrow. Many and serious evils have arisen from the usual method pursued by dentists in setting teeth on plate and pivot:—they are too numerous to be noticed in detail in a common newspaper advertisement; such work however carries with it its own condemnatory marks,—a few of which are, an ill adaptation of the work to the mouth, and consequently an unstable, rattling condition when masticating food,—a tendency to irritate and inflame the gums,—a pungent disagreeable taste of brass and copper, that vitiates the flavor of the most palatable and delicious food,—the galvanic effect, produced by the combination of so many different metals in the mouth, some of which are of the baser kind to save expense;—and above all, an offensive and poisoned breath which being inhaled, acts directly on the frail and delicate tissues of the lungs, producing pulmonary affections and its fatal consequences. These are some of the positive evils that are produced by the work of too many dentists of the present day, which have rendered the wearing of artificial teeth, so much to be dreaded. The public however may be assured that Dr S. in the most effectual manner has removed the above named objections that have been justly argued against the use of artificial teeth,—by the perfect adaptation of the whole work to the mouth,—the purity of the gold in the plate,—the entire exclusion of brass and copper from the solder,—the ease with which the work may be removed at pleasure for cleansing—the uniform firmness and stability of the whole in masticating food,—and in the beauty and life-like appearance of the teeth, in their shape, shade, and articulation. As it is the province of the dentist to arrest decay in teeth in its first stages, and preserve them by filling, either with gold or some other proper substance, Dr S. will give especial attention to this branch of his profession, assuring those who are disposed to avail themselves of his services, that there is but *one* way that filling teeth can be made efficient, *in saving them,* and but few among the hundreds, who roam the country, and infest the cities under the name of dentists, that know any thing about it. Single teeth will also be set on silver or gold pivots, where the stumps will admit of it, that will render them ten fold firmer than the usual way of setting on wood, and entirely free from the taint that the wood produces, by absorbing and retaining the liquors of the mouth. Extracting, cleansing, regulating, and all other operations connecting with the profession will be performed in a skilful, careful and thorough manner and warranted. Whole sets of teeth with false gums as well as entire upper sets on the principle of atmospheric pressure that will give entire satisfaction will be made at the shortest possible notice. Dr S. would also inform those whose misfortune it has been to have a cleft, or deficient palate and roof, so as to affect the articulation, that they can have a proper remedy in the application of an artificial palate, made either from gold, silver, or porcelain,—and at a price within the means of those in moderate circumstances. jy12

DR. MORTON, (late Wells & Morton,) 19 Tremont Row, Boston, would respectfully beg leave to call the attention of his former patients and the public generally, to an improvement in Mechanical Dentistry. It is generally known that the former method of Inserting Teeth is full of weighty objections, inasmuch as experience has proved that it has been little more than an equal chance whether teeth would be worn, or whether the patient would not, after suffering for months and sometimes years, finally throw them aside and give up all hopes of ever being benefitted by their application. Or, if the patient does continue to forego the difficulties of their dropping down, moving about, cutting the jaws, or at least producing irritation, (and this, too, without the consolation of their even giving them a natural expression, but the reverse, a ghastly look,)—yet in their own minds they condemn the Dentist and the art, inasmuch as the real end for which the Teeth were designed (mastication) is not attained; and not unfrequently is it the case, that individuals are deprived of dining elsewhere than at their own private table, for the very reason that they must either forego the pleasure of taking any thing but liquors, or choose the alternative of putting their teeth in their pockets. These difficulties have not, perhaps, always been owing to the fault of the Dentist, or the peculiarity of the patient's mouth, so much as to the infancy of the art. Like all other professions, as it has advanced, it has engaged more of talent and aspiring mind, resulting in improvement upon improvement; and I feel justified in saying that I am now enabled to insert Teeth upon a plan such that